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OF SUNFLOWERS

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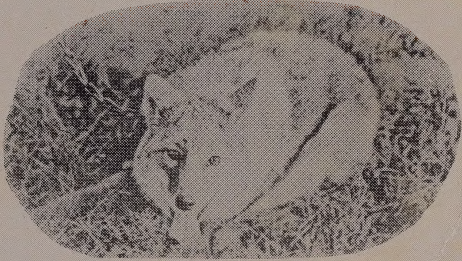

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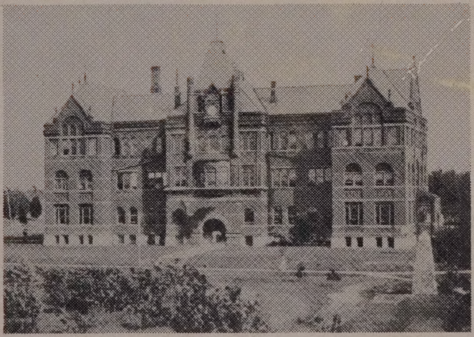

A History of Nebraska Wesleyan University
Volume I – to 1921

David H. Mickey
Class of '39

OF SUNFLOWERS, COYOTES, AND PLAINSMEN

BY

David H. Mickey

Printed for the

Nebraska Wesleyan University

AUGUSTUMS PRINTING CO.
Lincoln, Nebraska

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PREFACE

Nebraska Wesleyan University celebrated in 1987 the centennial of its founding. Plans for the observance began before the year of my retirement from classroom-teaching, 1983. Logic suggested that we give attention to a review of the institution's historic experience, to compile a narrative to treat of the inputs and achievements which gave this school a special character. Central purpose would aim to acquaint "our alums," and other constituencies of the college, with a story of their alma mater's march to eventual stability and fuller realization of its founders' aspirations and expectations.

The road ahead for this "historic experience" proved to be pocked with pits, ribbed with ruts, and occasionally submerged into quagmires which virtually halted progress. It became almost revealed fact, as Phoebe May Hopper opined to a younger colleague in the English Department, Ethel Booth, that "this Wesleyan would never have survived had not the good Lord so wished." Miss Hopper's note was reflection from her having been present to witness pending demises of the institution.

A college or university is always more than the sum total of its constituencies. An esprit de corps, or spiritual quality, often pervades a scene. This special particularity may establish a claim to uniqueness. The founders of this Nebraska Wesleyan responded to a zealous sense of mission – to found schools to enrich denominational will and to extend Christian influence. These enthusiasts believed they were implements to do "the Lord's work." Nebraska's Methodists were recurrently reluctant to make prosper that which they had collectively purposed. But a will to endure kept resurfacing – as if by "a saving grace."

This account treats of despairings over financial inadequacies and agonizingly slow fiscal recoveries. The many facets of college life were ever present to cast their silhouettes of "sugar and spice and everything nice" and of "rats and snails and puppy dogs' tails." The strivings of students and members of the faculty left substances for delightful vignettes. Angles of college experience opened, and many marks remained indelible upon the young men and women who passed along the pathways and through the portals and hallways of this campus. It makes for long discourse, eventually.

This has been a story waiting to be told, and perhaps by me. My family connection with "Methodist higher education in Nebraska" began in the late 1870s, and this chain of interest never became unlinked. Should any of my grandchildren turn to this Wesleyan for their collegiate schooling, they will comprise a fifth generation, here. Stewed as I have been in the juices of this Wesleyan's lore, I have felt acquainted with nearly all persons who kept the course. When "a call" put a bug in my ear, pen and paper fell into place and my aged typewriter's keys responded to pokes and punches. Several toys in the workshop came to life at the stroke of twelve.

Progress suffered delays because of my absorption in centennial planning and programming. Multitudinous piles of annotated gleanings rose to precipitous heights upon my desktop. Almost nothing seemed of just meager importance. I was unable to sift with suitable discrimination, for most revelations became essential to color and spice. We opted to put into the menu some "things" for each reader's appetite.

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This has been fun! – a venture, now, of eight years in process, with this part to take you to 1921 and with a second script completed to 1946. I'm grateful to John W. White, Jr., President of Nebraska Wesleyan University, for his unceasing and enthusiastic encouragement of this "labor of love." Other chief administrative officers of this institution have willingly opened doors and files to assist me, and I thank them. To Karen Norton Cook, '56, who was for more than thirty years at the heart of our services for alumni, I am much indebted; she fed me tidbits from her storehouse of campus lore and laughingly bolstered my desire to include many incidents which shed light upon the humor of college life. Jan Johnson, our current director of alumni affairs, has given unstinting assistance in manuscript preparation and in ironing out kinks of publication. Jack Robson, our head librarian, provided me with office and with keys to secluded shelves, and he lent his expertise as photographer of persons, cartoons, and scenes preserved in annuals and college newspaper. To the late C. Edwin Murphy and to Bernice Boilesen, curators of the Archives and History Center of the Nebraska Conference of the United Methodist Church, I am much indebted for their many assists. Many of "our alums" gave me anecdotes about and insights to certain events. Yes, it has been fun!

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April, 1992

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Chapter 1

THOSE "DARNED" METHODISTS

As traced for Congress in 1854 by Stephen A. Douglas's Kansas-Nebraska Bill, the new Nebraska Territory lay to the north of the fortieth parallel and extended westward from the Missouri River to the continental divide of the Rockies and northward to the Canadian border. In general, citizens of the United States knew little of this vast Nebraskaland with its topographical and climatic diversities and its Indians, wigwams, prairie dogs, ground owls, rattlesnakes, buffalo, deer, elk, and antelope.

The myth of the "Great American Desert" was rapidly receding before reality, and the trapper's paradise of earlier years had by the early 1840s lost its promise for huge profits. Despite the knowledge gained from the Oregon and Mormon surges via the trails along the Platte River, most "Easterners" had only the vaguest concepts of the whereabouts and true nature of the territory. Even in 1939, when told by this Nebraskan that his State lay across the wide Missouri to the west of I–O–WA, a somewhat "proper Bostonian" could reprove: "You know, young man, we pronounce that O–HI–O back he-yah!"

Within a few months after the Douglas bill had become law, land agents and surveyors, with their platted streets and public squares, were everywhere – hard at work to turn prairie soil into profits. Speculators strove to make money from lots staked out by willows cut from along the banks of streams, and they, according to William H. Goode, worshiped at the "shrine of Mammon." Goode, an on-the-spot Methodist preacher, recorded in his Outposts of Zion (1864):

> . . . Banks gained territorial charters, opened in any shanty that was available, received deposits, circulated money through loans, borrowed, stopped payments, went into "dignified bankruptcy," and left their bill-holders to "pocket the loss."

Men could be bought and sold for considerations, and Goode opined that many territorial administrators and appointees were "cast-off politicians." Well, for most settlers mammon was nonpaying. Some from within the "busy population" chose not to make sacrifices "on Mammon's altar" and could state with bold hopefulness that "morals and religion" were making steady progress. It is this "steady progress," with one of its emphases upon institutions of higher education, that attracts our attention.

Henry T. Davis (Solitary Places Made Glad) in 1890 claimed that ignorance and barbarity in Nebraska had melted away "before the mild and genial rays of civilization and the gospel." If he was on target in his discourse, a significant credit was attributable to a small galaxy of hardy forebears within the Methodist Episcopal Church who had arrived quickly on the scene to begin their labors in behalf of God and humanity. Among leaders of this parade had been Goode and John M. Chivington who were the first to preside as Methodist elders in the new territory. The mission of these preachers was to persuade settlers to do as much for soul as for body. Each could avow, as had John Wesley, that the world was his parish; and each was ready to "ride circuits," to sermonize upon free grace and free will, and to save souls.

Many of these hardy preachers knew also that Wesley had admonished his followers to take the gospel from within the church and to carry the "good news" into all streets of life. The needs of widows, orphans, the sick, the homeless and destitute, the lonely sojourners, and the poor in spirit were not to go unattended. The minds of youth were of all things the most valuable, for therein lay hope for future. Education was not just a simple seeking after knowledge, it was to be a zealous pursuit of truth. "Christian learning" and the promotion of "Christian society in the wilderness" were twin objectives, and these would tolerate no "rise of heresy" or waywardness in direction. So, missions, orphanages, hospitals, academies, seminaries, colleges, and universities must rise to shape the physical and spiritual horizons. These striving Methodists churned to make realities of their founder's dreams, but they heeded little his warnings against "overmultiplication." Quickly did they overdo in numbers and beyond their resources, and they pushed and pulled for nearly a third of a century before a reasonable combining of efforts would create an enduring institution of higher learning. They feared they'd be "damned" if they didn't try, and they often felt "darned" because they had.

With no more than three hundred Methodists in the Territory of Nebraska and not one church building yet constructed, the dream of "Simpson University" rose as would a mist over the valley of the Missouri at Omaha City, across from Council Bluffs. Early in 1855 came a charter from the territorial legislature, and in October the Kansas-Nebraska Conference of the Methodist Episcopal Church added its endorsement. Seventy-five acres of valuable land had been donated by two enthusiastic backers, and William H. Goode's name led a list of thirteen who would serve as board of trustees. The "interest the Church always took in the work of Christian education" was at the heart of the planning; programs were to center upon theology, medicine, and agriculture; and both sexes were to partake of the privileges. Defective titles to the land and with consequent litigation, too few people and too little money, an onset of economic downturn in 1857, and competing schemes caused the flickering light for the school to die. It had existed only on paper.

Before the shorted wick for "Simpson University" burned out, other Methodists were fastening their gazes upon the mouth of the Platte River. From someone's classical upbringing came the name, Oreapolis, and this "city" along the south bank was surely destined to be the gateway to the west for transportation and commerce. Dr. John Dempster and John Evans (earlier at Evanston, Illinois, and later at Denver, Colorado) were experienced founders of colleges, and they believed the site to be most promising. Expectations envisioned a university, a seminary, and a biblical institute. For the university, thirty acres were requisite, and adjoining lots would be sold to gain supporting funds. The "biblical institute" would provide for a "junior ministry in the Missouri River valley." The "seminary" needed twenty acres for itself. Methodist elders and licensed preachers were to be the best educated churchmen on the plains. Late in 1858, the territorial legislature granted charters for university and seminary. The following spring, the Kansas-Nebraska Conference gave its almost unanimous backing to the "Oreapolis Biblical Institute and Seminary" and to the "Cass County University." But all Methodists in Nebraska were not happy. Downstream, along the banks of the Missouri, citizens of Nebraska City hoped to hatch their plans for a university at nearby Greggsport. The local newspaper's editor implied that the legislature's charters for Oreapolis hinted of an "appearance of union of Church and State." The chagrin at Nebraska City brought no happening at Greggsport and little help for Oreapolis. The grander plans upstream were destined for quick demise – for a railroad did not cross at Oreapolis, few settlers gathered there, money remained scarce, the nation's division into civil conflict approached, and the "bubble burst." David Marquette, forty years later, judged the affair to have been "premature" and "abortive." It was quickly abandoned, but not until after a building of three stories and eighty feet in length was in place with classes meeting for a few seminary students. This "idle dream" ended during the Civil War, and new builders later razed the structure to use its bricks for homes. Henry T. Davis gave gentle comment when he wrote: "Good men often make great mistakes. HUMANUM EST ERRARE."

By spring of 1861, the Methodists in Nebraska were governing themselves in their own Conference. That hope which burns eternal in the human breast yet glowed ever so brightly in the hearts of many who would follow after John Wesley. "College fever" continued to spread as a prairie fire before a brisk wind, and "town aspirations" added fuel which pushed temperatures higher. As the decade drew to its close, only further frustrations had come to pass, and some cautious cooling slowed the readiness of the Methodist hierarchy to endorse educative schemes. The hesitations had not arisen from lacks of opportunity.

Some twenty miles to the south of Nebraska City, settlers had found gentle hills with wooded slopes leading to the banks of the Missouri; they likened a site to that of Washington's home along the Potomac, and they called it "Mount Vernon." The town would be named Peru. Aspiration to found a college made little headway for several years, despite an approval which had come from the legislature in 1860. The Rev. Hiram Burch and the citizens of Peru and Nemaha County wished to found a school which they would name "Mount Vernon College." The territorial legislature granted a charter on February 12, 1866, for the "Peru Seminary and College." The backers offered their school to the Methodists, but the latter followed the recommendations of a special committee which feared that too little support could be forthcoming from a too sparse population and wealth. The Methodists would accept a seminary, but not a college. They expected Hiram Burch to work out the details.

Plans could not wait upon the hesitant Methodists. Classes began for an overflow attendance in an abandoned saloon, designated the "Great Hall." Construction of a three-story, eighty by forty foot, building was underway. By springtime, 1867, with the Methodists wanting no more than a seminary and the legislature (now of the State) reconsidering the charter, certain Peruvians, led by Major William Daily and Colonel T. J. Majors, decided to ignore the Methodists and to create a university, an agricultural college, or a "normal school." The legislature chartered a Normal School, and the Methodists were left "in the cold." The new school was already in debt to an extent the Methodists could hardly have absorbed.

Other fancies which caught the eyes of Methodists waxed and waned. In 1857, Methodists had established a "Salt Creek Mission" to minister unto the settlers along the stream and who would give rise to the town of Lancaster. Here a Protestant Methodist elder, J. M. Young, erected in 1863 a building which he hoped would house his "Lancaster Seminary." A new name for the town, "Lincoln," would not appear in the minutes of the Nebraska Conference until 1868. Professor J. M. McKenzie had founded his "Nemaha Valley Seminary and Normal Institute" in Pawnee City. Classes had begun in an old saloon in 1863, and a new wooden building soon stood nearby. Members of the Methodist Episcopal Church in Nebraska patronized the school, but no official endorsement came from the Conference. McKenzie closed his Institute in 1867 and became the first president of the Normal School at Peru. Dreams for a Weeping Water Female Institute and for a Biblical Institute at Fremont came to nothing. The Annual Conference of the Methodist Episcopal Church in Nebraska in 1870 looked into the coming decade with mounting anxiety.

If "pure Christian education under Methodists guidance" were to cut an edge in Nebraska, something had to change. So, the Annual Conference in 1870 formed a new "Education Commission" and directed its members to compose some workable guidelines. Even though its vision remained focused upon "a seminary," the Commission found itself inundated by proposals which tided in from Papillion, Bellevue, Lincoln, Pawnee City, Factoryville on the Weeping Water, Ashland, Rock Bluffs, Plattsmouth, and Kearney Junction. Also and before his untimely death, the Rev. P. T. Kenney enrolled some fifty pupils at Nebraska City in his "Prairie Institute" where his two daughters would teach. But the Methodists ruled in 1872 that "no acceptable proposition had been received."

A special "Conference Board" did issue some specifications – a campus of twenty acres and at least $50,000 for building purposes. The Methodist leaders resolved in 1873 "that we will never cease our efforts to build an institution of learning, such as the times demand, until crowned with abundant success." Four years of plague and scourge from grasshoppers followed this forward looking resolution. Also, the bottom dropped from the nation's economic bucket when the "Panic of 1873" struck; and during the ensuing half decade, prices for farm and agricultural products brought little income to Nebraska's struggling communities. Nebraskans needed money, many citizens faced starvation, and some Methodists departed from the State. Financial possibilities did not exist for the support of "Methodist higher education" in Nebraska.

Well, if grasshoppers were a plague upon the physical well-being of the struggling Nebraskans, "freethinking" at the State University in Lincoln and at the Normal School in Peru was a threat to spiritual well-being of vastly greater potentiality. In Methodist opinion these "state Institutions of learning" were making infidels and sceptics of the youth. The teaching faculties were woefully negligent of "true education" and few Methodists were numbered in the ranks. The Annual Conference in 1878 passed a sternly worded resolution of condemnation, and Chancellor E. B. Fairfield responded by inviting a delegation of Methodists to visit the University. The following year the delegation made its sortie, found little to ease the apprehensions, reported in severe criticism against the "broad gauge" and "liberal" religion taught there, urged all who would preserve "religious culture" to send their children elsewhere, and admonished Chancellor Fairfield "to make the University a worthy institution for Christian students."

Other developments were also gaining the attention of the Nebraska Methodists in 1879. The grasshoppers had ceased to flourish. Prosperity was settling again upon the nation's economy. Hopes for schools of "true education" in the State began once again to soar in Methodists' minds. Promises of success budded and began to open.

First to make a bid for Methodist endorsement was a group of business leaders in Osceola. Led by John H. Mickey, former county official of Polk County and farmer become banker, these men proposed to incorporate an "official conference school." The Rev. Jesse Jackson Fleharty and his three brothers would also be backers, and the ambitious clergyman arrived on the scene with additional support from Illinois. Fleharty wanted a college, not a seminary. His chief task would be to sell the Nebraska Conference on the idea and plan. Classes opened in the Methodist Episcopal Church on September 10, 1879, with eleven students and four teachers. Fleharty was the president and would teach mental and moral science. This "Nebraska Wesleyan University" lacked its own building, and Mickey donated ten acres of land for a site and served as president of the board of trustees.

Fleharty soon had good reason to be uneasy and doubtful of success. The Annual Conference of the Methodists convened at Omaha in October, and its support was vital. Disappointment came quickly, for the Conference voted to favor a bid for a "seminary" in York where, as yet, no school existed. The minister pressed on with his "University," and its trustees approved plans for a building. Despite efforts to increase program and enrollment, the financial health of the school sickened. Valiant striving to raise funds brought scant revenues, and Osceola had lost its college by the end of June, 1881. The foundation for the building seemed destined to become a base for the county courthouse. Fullerton successfully outbid several other towns for the college, and Fleharty directed the transfer. The new West Nebraska Conference of the Methodist Episcopal Church looked only with limited favor upon the "University" which the citizenry of Fullerton proposed to foster.

The restart on the land donated by Randal Fuller was a bit more auspicious than the earlier venture in Osceola. A building was already under construction with its cornerstone laid on August 2. Classes opened October 13 with seventy-two enrolled, rules required attendance at chapel services, and Fleharty was at the helm. Also, in 1881, the Nebraska Conference had voted to split along the line of the Platte River. The North Nebraska Conference received Fleharty's invitation to adopt his "Nebraska Wesleyan University," and prospects seemed promising after an investigating committee suggested recognition. But, the new conference voted only to investigate further the "establishment of an institution of higher learning." This saddening blow dimmed Fleharty's hopes, and during the following two and a half years he exhausted his health in effort to save the institution. J. J. Fleharty sought rest and recovery in Florida, but he died in Tampa on May 2, 1884. Then, the North Nebraska Conference, during its third session in September, voted to found a seminary within its own bounds. The venture at Fullerton closed.

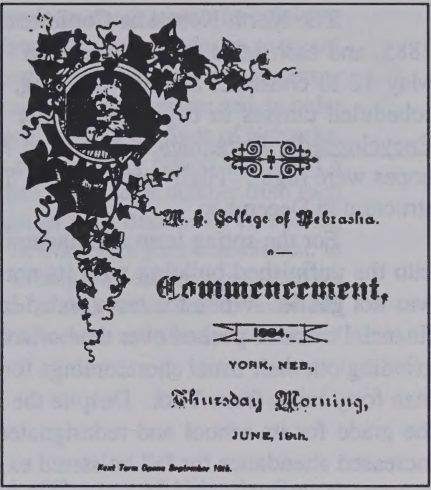
The Nebraska Annual Conference had voted October 11, 1879, to promote a seminary in York where an earlier endeavor by Congregationalists, before they put their successful efforts to work in Crete for Doane College, had left a two-story structure. Methodist hopes were buoyant, and their doubts were "scarce as a hen's teeth." Methodists in Nebraska now numbered nearly 11,000, and the church's members quite universally believed that the seminary would soon become a college en route to its quick emergence as a university. York was a city without saloon, classes were to open January 7, 1880, plans for a new building included the most "modern conveniences for education," ministers pledged to encourage attendance and to preach "financial support," the ordained clergy would hold nine of the fourteen seats on the board of trustees, and the Rev. Edward Thomson, son of a deceased bishop, agreed to serve as the principal administrative official.

Expectations for the academic future of the school at York were truly ambitious. The faculty, to begin with, had nine members, and rapid increase was expected. Students were to find before them eight degrees – bachelors and masters in literature, science, philosophy, and art. The university of the future would offer studies in Latin, Greek, Hebrew, German, and French; Philosophy, Theology, Logic, "Evidences of Christianity," and "Moral and Political Philosophy"; painting, drawing, piano, voice, and organ; Mathematics, Physics, Zoology, and Botany; English, Elocution, History, and "Ancient Literature"; "Business Life," Bookkeeping, and Commercial Law; and "Normal Training," a two-year program. The faculty initiated courses to meet preparatory, seminary, and bachelor levels. Public worship came each school morning and was also mandatory on Sunday. "Connections" provided for additional studies at Garrett Biblical Institute and Northwestern University in Chicago, and with the Omaha Medical College. When these Methodists laid the cornerstone for the new building, October 6, 1880, Bishop Henry W. Warren of Atlanta, Georgia, foresaw the time when York would be a "Mecca" for all scholars.

All the dreams were as elusive as morning mists which could rise from the broad expanses of the Platte Valley. Payments of pledges lagged; cash, not promises, was needed. By summer of 1881, assets had grown, but "balance on hand" showed no more than $26.01. No raises were available for the faculty. Resignations came, and rival groups directed scorching charges at each other. Frantic efforts to solicit and raise funds followed – oyster suppers, neighborhood and ice cream socials, luncheons, concerts, and lectures. The financial situation remained bleak. Cost-cutting measures for the new building were necessary; and when supposedly ready for occupancy in November, only four rooms on the first floor were plastered. Also, no doors were in, and weather was cold and damp. President Thomson and the Conference urged all ministers to preach more sermons on "education." The West Nebraska Conference appeared willing to listen to pleas for assistance.

Heroic efforts and increased enrollment brought small encouragement. The Nebraska Conference gambled that a change of name and incorporation might gain more widespread allegiance, and in 1883 the "Methodist Episcopal College of Nebraska" became a headline. With another "depression" settling upon the economy of the plains of the trans-Missouri west, loans at burdensome interest rates offered poor option. With collections faltering, a deficit of $8,654.71 faced the college by mid 1884. Bishop Willard F. Mallalieu of Boston arrived on the scene and made noble and exciting pleas for funds to complete buildings (a dormitory was under construction), to meet current debts, and to provide endowment. The increase in unbalanced liabilities grew to $12,177.30 by mid 1885. Henry T. Davis, now as minister of the local Methodist Church, wrote later of the "gloominess" which prevailed. Truly, "Something had to be done!"

First building for a Methodist College in York



M. E. College of Nebraska.

Commencement,

1884.

YORK, NEB.,

Thursday Morning,

JUNE, 19th.

Next Term Opens September 10th.

Commencement, 1884, York

At York, "literary societies" flourished, both because the students wanted them and because the faculty promoted them. "Zetamathian" for men and "Philophrenian" for women were earliest; then came "Omegean" and "Amphictyon." The Students Ministerial Association changed its name to "Theophanian" in 1887. The societies were long on rhetoric and elocution, and their members readily responded to requests for programs and to assist in solicitations of funds. Despite these expressions of enthusiasm, older students resented the restrictions imposed by the "Twelve Rules" which regulated "behaviour." Protests lead to measures of discipline and to a few expulsions.

Criticisms of President Thomson increased anxiety for the school, and his resignation at the end of the spring term in 1886 boded little good for the shaking pillars. The indebtedness had reached nearly $18,000. The trustees invited the Rev. Robert N. McKaig to come from "First Church in Omaha" to direct the college and to initiate the many "cuts" deemed necessary. The rise of new Methodist-sponsored schools at Central City and Bartley drained away members of the faculty and sources of financial support. McKaig realized that without united support from all of Nebraska's Methodists, York's venture could not reach solid financial ground.

When the recently organized North Nebraska Conference withheld in 1881 its endorsement of Fleharty's college at Fullerton, that project was almost irreparably lost. Bishop Mallalieu's stirring appeals prompted the Conference to grant power in 1884 to a special commission to locate a seminary "within ninety days." Norfolk and Central City challenged Fullerton's resumed efforts to gain support. Because of illness, David Marquette had been unable to put together a winning bid for Norfolk, and Central City gained the decision on a third ballot, December 9, 1884. The rivalry of the three competitors had been spirited, and "verbal battling" had been resounding. Some critics had argued that Central City lay in "the Platte bottoms" where "malaria and bull frogs would reign supreme." Certain backers of Norfolk were inclined to throw their weights to the college at York.

The North Nebraska Conference incorporated its "Seminary" on January 7, 1885, and cash sales of "lots received" began in March. Trustees let a contract on May 12 to construct a frame building, selected Dr. J. B. Maxfield to preside, and scheduled classes to begin September 15 in rooms above a local store. A set of Encyclopaedia Britannica, a gift from Maxfield, constituted the initial library, and hopes were high. "High" also was an "ill wind" which blew down much of the new structure in December.

For the spring term and undaunted, faculty and students shifted their classes into the unfinished building with its north and west ends unclosed, and the weather was not gentle. When the term ended in July, the balance on hand was $11.06, and financial troubles peeked over the horizon. The "hard times" of the mid eighties were grinding out their usual shortcomings for the small college, and Central City was less than forty miles from York. Despite the increasing difficulties, the Conference upped the grade for its school and redesignated it to be "Nebraska Central College, " and increased attendance for fall bolstered expectations.

As 1886 dawned, some Methodists were not sufficiently discouraged because two colleges struggled to survive in Nebraska. The Rev. Allen K. Bartley must have listened well and long to the inspiring preaching of Bishop Mallalieu. Bartley's enthusiasm grew boundless, and he envisioned a great university to rise in southwestern Nebraska whose residents would partake of "sound Christian education." Between Indianola and Cambridge, he selected a site along the Burlington and Missouri Railroad. The new town was platted to the north of the Republican River, and its name was to be "Bartley." The enthusiasts consecrated grounds on June 9, 1886, sales of lots boomed, and houses appeared as if by magic. Structures for the school were soon to be realities, and foreseen were a dormitory and boarding house. Asked to head the staff, the Rev. Edward Thomson promised to bring with him several of the members of the faculty from York. The West Nebraska Conference pondered adoption, and Bartley, who was to manage the finances of the new "Mallalieu University," expected endorsement. But, such did not come. Offers from Kearney, Republican Valley, and other towns were also before the Conference. Some members had concluded that Methodists in Nebraska simply had to stop their scattering of attention upon so many schools. They were, as yet, unready to follow Bartley and his grandiose plans. The former circuit rider of Red Willow and Frontier counties was headed for disappointments.

Bishop Charles H. Fowler arrived on the Nebraska scene in late summer, 1886, to preside successively over the meetings of the three "annual conferences" of the Methodists who, by nose counting, were about 25,000 strong in the State. Fowler received impressive advice from the Rev. Charles F. Creighton, minister of St. Paul Methodist Episcopal Church in Lincoln, and Dr. McKaig, president of the college at York. Each noted that Nebraska Methodists had become victims of "undue multiplication of institutions." With no "best results" possible from the situation which saw three weak schools vying for support, which was hardly more than minimal for one, unification or consolidation was fully logical. Institutions with "pretentious titles" had regularly gone down for the count in Nebraska. The Bishop did not hesitate to shed light on the need, and the outcome was no less than startling. For its fifth session, the North Nebraska Conference met in Tekamah, September 9–12, and the effectiveness of Fowler's urging came in the following action:

> RESOLVED, That, while there is so much reason for rejoicing because of zeal for our educational interests, we also desire to guard against the disaster sure to come from undue multiplication, within narrow territorial limits, of institutions of learning of the same grade; and, in order to secure the unification of our educational work in the State of Nebraska, therefore we, as a Conference, request our presiding bishop to appoint a committee of five, to act with a committee of the same number from each of the other Nebraska Conferences, together with Bishops C. H. Fowler, Thos. Bowman, H. W. Warren and C. D. Foss, as a joint commission, to take such action toward this unification as they may deem proper. And we also request Bishop Fowler, as chairman of said committee, to invite this suggested action on the part of these Conferences and the co-operation of these afore-mentioned bishops.

The Conference then acted further:

> RESOLVED, That the Board of Trustees of Nebraska Central College be requested to appoint three of their number to represent them in the commission to consider the unification of our educational work in the State of Nebraska.

In no ways were these resolutions binding upon the two other conferences, but each in turn followed closely the pattern – the West Nebraska Conference meeting in Sidney, September 16–19, and the Nebraska Conference in Pawnee City, September 23–26. Respectively, the boards of trustees of the schools at York and Bartley received requests to select, in each case, their three members for the commission. Thus, including the four bishops, twenty-eight delegates were expected to meet in future to propose a plan for merger or unification.

December 15 found the delegates assembled in St. Paul Church in Lincoln, and those who gathered may have surprised even themselves with their speed to make decision. Three days, December 15, 16, and 17, would give evidence that Methodism, for purposes of higher education in Nebraska, had come closer to "age." Within two days of deliberation and voting, the commission drew up and approved a "Plan of Agreement" and agreed to locate a new " Nebraska Wesleyan University" at Lincoln. Bishop Bowman presided, Bishop Warren could serve only the first day, and Bishops Foss and Fowler were unable to participate.

Evidence indicated that many of the delegates expected the discussions to be no more than "informal and informative." But, from shades of the "Founding Fathers" who had assembled in Philadelphia in 1787 to amend the articles of Confederation and then chose to throw that baby out with the bath water and to draw a Constitution for an entirely new form of federal government, these Methodists opted to take historic and decisive action. Support for consolidation must have been quite general, and the backers of the three colleges expected a unification to center upon their favored towns and campuses. Dr. Robert N. McKaig certainly had reason to believe that York had good odds to become the center of the new focus. Central City's hopes were high. Allen Bartley believed he carried a good case for "Mallalieu."

By noon, the 16th, the Commission approved its "Plan of Agreement for the Unification of Our Colleges in a University in Nebraska." The Commission received the power to appoint the first Board of University Trustees, and these twenty-one persons were to come seven each from within the boundaries of the "three Conferences." These trustees were to "secure a charter for a university to include as contributory or allied institutions the schools and colleges at present or thereafter coming under the control of the Methodist Episcopal Church in Nebraska." The Plan gave each conference the authority to approve its initial seven trustees; thereafter, each conference could elect its trustees and divide them into "four annual classes." The collective Board was charged to govern "the University" and all schools or colleges to become thereafter the property of the "Church in Nebraska." Those trustees elected by the conferences were recognized as "local boards" who would control the properties of and govern the colleges already existent within their respective boundaries. Each conference could increase the size of its "local board."

The "Duties of the University and College trustees" were quite inclusive – to hold all property belonging to "the University proper" and to manage its affairs; to determine the courses of study, text books to be used, and systems of grading; and to "make the grade of the University equal to that of any Methodist University in the United States." The powers of these trustees had limitations, for each college within the system would elect its own faculty and provide for its own internal discipline. Each college could retain its own name, acquire additional properties, teach "regular preparatory and collegiate studies," and confer academic and normal degrees. "The Colleges of the University" were to have the "same courses or study" and to use "the same text books" in order to facilitate transfers on "certificate of standing" without examination. A clarifying amendment aimed to limit a student's graded standing to be no higher than "the end of the sophomore year" when transferring into the "classical course of the University." The authors of "The Plan" seemed, on second thought, to wish to make it clear that the new university be a markedly superior institution to those already established, or to be founded as subordinate seminaries or colleges. Thus, the Methodist system in Nebraska would be composed of feeder institutions and a central and unifying "university."

Once the members of the Commission resolved their "Plan of Agreement," the harmonies of unification gave way to the agonies of rivalries, expectations, and local prides. The State Journal (Lincoln) reported on the "wrangling" which took place. Bartley, Central City, and York had schools in operation and claimed their advantages; Lincoln could offer two bids; Omaha, too, entered the "sweepstakes." Debate on "location" was zealous and heated.

Dr. McKaig presented York's bid, and he "raised a few eyebrows." His package of notes for endowment, pledges and subscriptions, land, and buildings and equipment came to $190,412.30. The college at York was saddled with an indebtedness of nearly $40,000, but local enthusiasts claimed the deficits could be quickly covered.

The Rev. Charles F. Creighton, of St. Paul Church, offered Lincoln's proposals. The first was not impressive, for its promised notes, subscriptions, and land came to only $140,000. His second made bold marks for those of the capital city who wanted the new university. These men had gained subscriptions of $50,000, had secured land for a forty-acre campus to be located within a larger tract to be divided into 800 building lots, and had claims to additional assets to lift the total to $293,500. Some backers opined that an additional sum of $50,000 could be subscribed.

Dr. Maxfield and David Marquette, spokesmen for Central College, offered land, buildings, campus, subscriptions, and scholarship funds to add to $170,000. The Rev. J. W. Phelps stood for Omaha, but his plan reached no higher than $180,000; he needed at least an additional ten days to glean more extensive support which might have reached $500,300. Allen Bartley was clearly disheartened, accused his opponents of hostility towards "Mallalieu University," and referred to "invidious thrusts of jealousy." He put town, school, and land on the line, asked only that $30,000 be awarded him to cover his personal obligations accrued at Bartley, and rounded his bid to $156,000. Fears mounted that he might lead Mallalieu's enthusiasts from the meeting.

Balloting occurred the evening of the 17th. One of the twenty-four voting delegates had for reasons of health left the meeting, and his proxy and the twenty-three who cast ballots gave Lincoln – 11, York – 9, and Bartley – 4. Backers of Omaha and Central City deferred evenly to Lincoln and York, and Bartley's associates had not stood solidly together. After rejecting a motion to adjourn, the Commission gave 14 votes to Lincoln and 9 to York. The animosities which Bartley reflected were clearly less toward a new site. All then stood to approve President McKaig's motion that the vote "be made unanimous." So, "The Battle Ended" – as the State Journal announced the decision on the 18th. The Yorkists, who had held solidly together, bitterly felt deprived of their most promising opportunity, and the delegates from West Nebraska had cost them the victory.

Purpose, here, is not to trace the pathways which led to the demises of the colleges at York, Central City, and Bartley. Drought, more grasshoppers, and economic and other discouragements caused pledges and payments to fall away. Exhausting efforts to preserve the lives of the colleges shattered the healths of various of their leaders, and resignations were frequent. Promises that the lesser institutions could thrive within a greater Methodist university system soon began to lag. The doors for Central College finally closed in 1892, and six years later the Society of Friends acquired the site and buildings. Bartley's dream for "Mallalieu" came to its final awakening in September of 1889.

The backers of York's Methodist Episcopal College were at first irreconcilable to the "Lincoln decision," for they felt they had been "beaten by chicanery backed by malice." Some claimed that "wirepulling" had taken place and that "the skirts of the church" had not been kept clean from "pollution." Trustees of York's College were "not broken," but they had suffered defeat. Four days later they resolved to seek funds and endowment, and those involved pledged $12,000 – as "inducement." Creighton's efforts to mollify caused further heat to rise, and a "Declaration of Independence" seemed within the realm of the possible. As the Charter for the new NEBRASKA WESLEYAN UNIVERSITY became a matter of information, and as it became increasingly evident that Methodists throughout the State were not in favor of lessening the "hopes of unification," York's trustees acquiesced on February 1, 1887, and among other requests asked that their institution be renamed "York College of the Nebraska Wesleyan University." By the following August, an additional shortage of $2,500 to meet current expenses was a matter of record. Dr. McKaig's resignation as president, along with other separations by professors, seemed prophetic. Baptist desires to purchase the facilities resulted in the sale of the College's property in March, and the end came officially July 1, 1888.

The trustees completed their labor on September 22, three days before Nebraska Wesleyan University in Lincoln opened its doors for students. A valiant effort of nine years had ended.

Before adjourning the 17th, the Commission had unanimously approved J. W. Shank's motion to adopt the name, THE NEBRASKA WESLEYAN UNIVERSITY. These men then selected the initial Board of Trustees who, in turn, appointed a committee of five to select the exact site for the new university. Dr. W. G. Miller, Dr. J. B. Maxfield, Rev. G. W. Martin, N. R. Persinger, and C. A. Atkinson took up the several offers which were placed before them, and decision came on December 23, 1886. The "Pitcher and Baldwin" tract lay 3 1/2 miles northeast of Lincoln, and it provided for a forty-four acre campus with 800 lots for homes and buildings along the perimeters. The raising of $50,000 to bind the offer posed no apparent problem. Nearly 440 acres on an inviting height inspired many a visiting Methodist to breath more deeply. Easily seen was the town of Havelock to the north, the tracks of the Burlington and Missouri and Missouri and Pacific railroads, the buildings of the Fair Grounds to the west, and the buildings of the State University. The locale was not too close to the city of Lincoln, and not too far. At a later date and as he inhaled the view from the high vantage point, Bishop Isaac W. Joyce questioningly exclaimed, "Wouldn't we be jealous if another denomination had this?" And, while yet known as "Chaplain," Bishop Charles C. McCabe inflated his lungs and said, "Methodism always gets ahead."

Well, "Methodist education" was to have "the Bible in it," and such education would be the keystone of "civil and religious liberties." Diplomas granted to future students would reflect standards to "command universal respect." The appointed trustees for THE NEBRASKA WESLEYAN UNIVERSITY turned immediately to the task of drawing up a charter, a task which they completed by January 20, 1887. They directed that construction of the university's building begin no later than May 1. Another "target date" specified that the university's "hall" be ready for occupancy in September, 1888.

The presence in Nebraska of nearly 25,000 Methodists gave promise that the waters of Methodist higher education in the State ought to flow along with few shoals to cause troubles for the new school. But, downstream lay hazardous snags and shallows which threatened to bar passage. Before century's end, the awesome winds of collapse blew threateningly on two occasions, and with such chilling attacks that even the most hopeful stalwarts shook their heads in woeful resignation to the inevitable. Nevertheless, despite the hazards, the new university held together, and in 1904 David Marquette wrote with great satisfaction:

> If Nebraska Methodism was slow about getting at its educational work, it has finally solved the problem of Christian education in a most satisfactory way by the establishment of an ideal school, surrounding it by a highly moral community, and supplementing the powerful influences of the school itself by a strong spiritual Church, thus creating well-nigh perfect conditions under which our youth may secure an education.

Those Methodists in Nebraska had jumped hurdles before they could smoothly move their university along any kind of "satisfactory way."

The delegates of the Joint University Commission, of the Annual Conferences of Nebraska, held at Lincoln, Nebraska, December 15th, 16th, and 17th, 1886:

Representing the North Nebraska Conference: Rev. J. W. Shank, Rev. J. W. Phelps, Rev. A. Hodgetts, L. H. Rogers, A. J. Anderson.

Representing the West Nebraska Conference: Rev. T. B. Lemon, D.D., Rev. L. Stevens, Rev. W. C. Wilson, Rev. G. W. Martin, Rev. P. C. Johnson.

Representing the Nebraska Conference: Rev. W. G. Miller, D.D., Rev. C. F. Creighton, D.D., Rev. H. T. Davis, Hon. J. W. Small, Hon. C . C. White.

Representing the "Nebraska Central College": Rev. J. B. Maxfield, D.D., Rev. David Marquette, Hon. N. R. Persinger.

Representing "Mallalieu University": Rev. L. H. Eddleblute, Rev. Jas. Leonard, Rev. Allen Bartley.

Representing the "Methodist Episcopal College of Nebraska": Rev. R. N. McKaig, F. K. Atkins, F. L. Mayhew.

* * * *

The initial Board of Trustees: John B. Maxfield, A. J. Anderson, Thomas B. Lemon, Alfred Hodgetts, L. H. Rogers, C. C. White, David Marquette, N. R. Persinger, W. C. Wilson, J. W. Phelps, J. J. Imhoff, W. G. Miller, C. F Creighton, J. W. Small, C. A. Atkinson, Allen Bartley, George W. Martin, F. L. Mayhew, P. C. Johnson, L. Stevens, and T. C. Webster. The temporary chairman, secretary, and treasurer were respectively Dr. J. B. Maxfield, the Rev. P. C. Johnson, and J. J. Imhoff.

* * * *

Bibliographical commentary – Our best single source of information on these earliest years is Douglas S. Pitchford's "Nebraska Methodist Higher Education Prior to 1890" (a Master's Thesis, Creighton University, Omaha, NE, 1976). Also drawing heavily from original and official records, personal accounts, earlier works, and local newspapers is F. Loren Winship's "Early History of Nebraska Wesleyan University" (a Master's Thesis, University of Nebraska, 1930). Classics of a kind are these: Henry T. Davis, Solitary Places Made Glad (Cincinnati: Cranston & Stowe, 1890); David Marquette, A History of Nebraska Methodism 1854–1904 (Cincinnati: The Western Methodist Book Concern Press, 1904); and William H. Goode, Outposts of Zion (Cincinnati: Poe & Hitchcock, 1864). Coverage also appears in the following: Ethel Booth, Where Sunflowers Grew (Lincoln: Nebraska Wesleyan Press, 1962); Don W. Holter, Flames on the Plains (Nashville: Parthenon Press, 1983); Everett E. Jackman, The Nebraska Methodist Story (Nebraska Conference Methodist Historical Society, 1954); David H. Mickey, Sunset on the Prairie (Lincoln: Union College Press, 1977); and James J. Sughroue, Views of a College Town, Bartley, Nebraska (self-published, 1986).

Chapter 2

THE FIRST DECADE: ROOTS AND UNCERTAINTIES

The men who accepted the great call of high purpose to serve on the Board of Trustees were willing to give the countless hours demanded by their "tremendous responsibility." Concerned as they were with their own parishes and burdened by their own "professional and business undertakings," these Methodists took up the challenge with a "remarkable spirit of unanimity." The Daily Nebraska State Journal gave full report of their two-day session of January 19 and 20, 1887. C. F. Creighton and C. A. Atkinson had received the task to draw up a "Charter of the Nebraska Wesleyan University," and the excellence of their labors brought ready approval from the other trustees.

The board, insofar as its decisions were not "inconsistent with the laws of Nebraska," had full power to govern the university. Each of the Methodist conferences within the State would respectively elect "in four annual classes" its seven members to the board, and annual elections would provide "perpetual succession." The trustees were to be "devoted to the purposes of education and not as a stock for the individual benefit of themselves or any contributor to the funds or endowment of said institution." Any new conference to arise in Nebraska would have its seven members. Each conference was to select "two suitable persons" to be official visitors to the university, and these "official visitors" had the privileges of members of the board, except the right to vote.

The "Charter" reflected many provisions of the "Plan of Agreement." Location of the university was always to be in or near Lincoln, Lancaster County. Confirmed were the specifications which guaranteed transfers into the university at sophomore level "without examination" when proper "certificates of standing" from the subordinate seminaries were issued. The university was to be sovereign as a corporate body; and the board could be sued and could sue, could collect and hold donations, and could receive bequests and was to conform to the "express conditions of the donors, devisors or grantors." Incorporation limited indebtedness to $25,000.

Annually elected were to be the officers of the board – president, vice-president, secretary, assistant secretary, and treasurer. The treasurer was to be a resident of Lincoln. The "By-Laws" would require the treasurer to post bond of $25,000; the secretaries $20,000 each. The board was annually to elect a Chancellor (or President) and the professors and tutors, and it would fix annually all salaries. The charter empowered the trustees "to establish all departments" which would offer regular or postgraduate courses. To transact business, a quorum of nine members had to be present. To amend the charter, a two-thirds approval of all members was required.

The board adopted its "By-Laws" on February 23, and these gave the duties of the five elected officers. The bonds were specified, and sureties were to be "resident freeholders of the county of Lancaster, Nebraska." The treasurer, secretary, or assistant secretary could receive properties, notes, and payments to the institution, but only the treasurer could authorize payments or dispositions of properties. The secretary was instructed to procure a seal for the school with these words engraved thereon: "The Nebraska Wesleyan University" and "Christo et Ecclesiae." This motto would soon be changed to "Pro Christo et Ecclesia," and the title of the university would also be inscribed in Latin. The trustees, if a quorum in session, could change the By-Laws by a two-thirds vote of those present.

During this first decade, the board did amend its charter as developments demanded and for purposes of better efficiency. By December 18, 1890, the trustees had found they needed to increase control over properties within the university's larger system and to assure greater responsibilities for the liabilities. Under the "Plan of Unification," the board could propose change in control, but all three conferences must consent; and change reduced the requirement to two.

More significant changes came as of March 24, 1891, when the "other institutions" became "departments within the University." To approve the establishment and location of a new seminary, all seven trustees from the conference which presided over the site were to agree, or that conference in its annual meeting could so provide. The trustees of the university would govern and control all the properties of the new school and would manage it as a department of the university and be responsible for all obligations, liabilities, and debts. As worked out, the Chancellor of the University was also chancellor or the new seminary; and the principal administrative officer at the seminary was to be a "dean." The "Plan of Agreement" was clearly altered; and the "University Trustees" were to control all institutions to become parts of the "university system." No conflict in controls was to be permitted. All curricula of the subordinate schools could be expanded, but the "sophomore relationships" were to be maintained. To insure "the proper handling of funds," the board received power to determine the bonds to be posted by a seminary's officers, and it had authority to hire and to remove any employee of the system.

The trustees established an "executive committee" which held its first meeting August 3, 1893. Given much decision-making authority, these members regularly met each month, annually elected a chairman and a secretary of the committee, and exercised an intense supervisory control over all matters pertinent to the welfare of the university. Membership always included the Chancellor, the President of the Board, the Treasurer, and seven or eight others from the board.

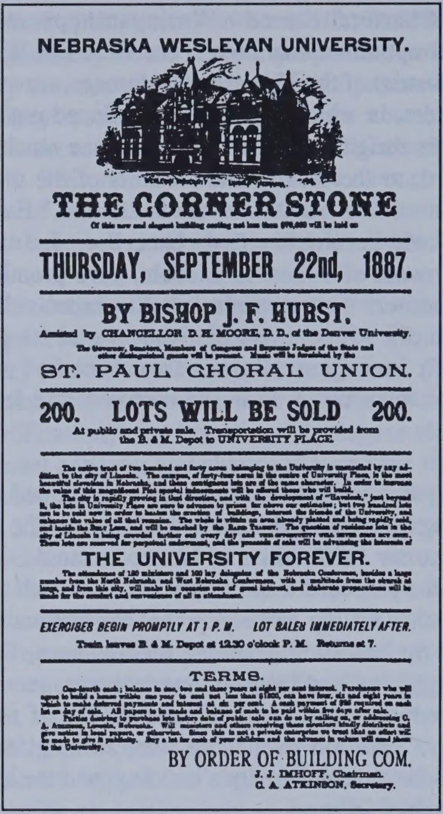
Additional significant changes occurred on November 22, 1893, probably at the instigation of Isaac Crook, soon to be inaugurated the second chancellor of the university. The treasurer was no more of necessity to be a member of the board; this would enable the appointment of Prof. C. M. Ellinwood to that office, and he would be "covered" by whatever bond the board should require. Because annual deficits had mounted, the "limit of indebtedness" became $40,000. To facilitate further amending of the Articles of Incorporation, a majority vote at any regular or called meeting would suffice, "provided that notice of the change be made in advance." The old two-thirds rule had become cumbersome.

Under its "Charter," the new Wesleyan appeared to be heading into promising times, and optimism was high. The Rev. Dr. W. G. Miller, presiding elder of the Lincoln district of the Nebraska Conference, served as the first President of the Board of Trustees, in which capacity he continued until the summer of 1893, when illness forced his resignation. Dr. Miller became much endeared to the other members of the board, to the faculty and students of the university, and to those Methodists who were willing backers of the institution. Early speculation hinted that Dr. Creighton would become the first chancellor. J. J. Imhoff, widely known and much respected owner of a hotel in Lincoln, gave promise to the future of the school as its first treasurer. Few persons dared to express doubts that Nebraskans could and would amply support the institution and its purposes for "higher theological training"; its organization as "a university" was a most wise and promising feature, for this freed it from the narrower and less liberal plans of the "sectarian college."

But some expressions of skepticism did surface, and none were more to the point than the warnings voiced by the student editors of The Hesperian (University of Nebraska) who foresaw "difficulties to be encountered . . . that under the most favorable conditions the proposed institution will have much to struggle against." It was not enough to gather faculty and equipment for instruction, for students "must also be had to make the school." Fourteen months later, February 15, 1883, the editor of The Hesperian, as had been his predecessor, seemed almost willing to continue to cast shadows of doubt upon the future of the, as yet, unopened "Wesleyan University." All too true, funds were lacking for the payments of the costs of the construction of the university's building, and the Methodists in Nebraska stood again on the brink of failure.

The board on March 23, 1887, appointed Drs. Miller, J. B. Maxfield, and Creighton, along with J. J. Imhoff and C. A. Atkinson, to be a committee "with full power and authority to select and make final decision" to plan for the construction and heating of a building; they were to act and to advertise for bids. Events transpired quickly and in order, almost.

When the board met on May 12, "ground breaking" had occurred in April, and masonry for foundation and walls had reached first-floor level. Spirits were buoyant, and the Nebraska State Journal wagered the new university would rank as one of three largest Methodist schools in the nation. Gibbs and Parker, of Kansas City, were the architects, and they had drawn the plans to meet specifications – with a library to be located in the north wing of the second floor above the basement and a spacious chapel with two entrances to occupy the entire south wing of the third floor. Louis Jensen received the contract to build at $64,000; the firm of Cooper and Hooker would install plumbing and gas fittings for $1,715.73; Cooper and Cole Bros. received the contract to provide for heating; C. B. Fox, to superintend the entire work, would be paid the munificent sum of $1,000. Rounded out, the building was to be completed for $70,000. N. R. Persinger agreed to join the others as a member of the "building committee." Expectations of success had led to a shelving of the earlier limitation of costs to $50,000, and many believed the sales of lots would supply the difference. The board quickly scotched such hopes, for the sales of the lots were to provide endowment; any funds borrowed from endowment were to be quickly restored.



NEBRASKA WESLEYAN UNIVERSITY.

THE CORNER STONE

THURSDAY, SEPTEMBER 22nd, 1887.

BY BISHOP J. F. HURST.

Assisted by CHANCELLOR D. H. MOORE, D. D., of the Denver University.

The Governor, Senators, Members of Congress and Supreme Judges of the State and other distinguished guests will be present. Music will be furnished by the

ST. PAUL CHORAL UNION.

200. LOTS WILL BE SOLD 200.

At public and private sale. Transportation will be provided from the B. & M. Depot to UNIVERSITY PLACE.

THE UNIVERSITY FOREVER.

EXERCISES BEGIN PROMPTLY AT 1 P. M. LOT SALES IMMEDIATELY AFTER.

Train leaves B. & M. Depot at 12.30 o'clock P. M. Returns at 7.

TERMS.

BY ORDER OF BUILDING COM.

J. J. IMHOFF, Chairman.
C. A. ATKINSON, Secretary.

The Nebraska Conference of the Methodist Episcopal Church would be in session September 22, and the board selected that date in 1887 to provide occasion for the laying of the cornerstone. J. J. Imhoff, as chairman of the building committee, and C. A. Atkinson, as secretary, had printed and widely distributed impressive bulletins to advertise the event. Bishop J. F. Hurst and Chancellor D. H. Moore of Denver University were to be the featured speakers; the governor of Nebraska, members of the Legislature and of Congress, and "Supreme Judges of the State" were to be present; "150 ministers and 100 lay delegates from the Nebraska conference" were to assemble; rail connections from Lincoln would provide "rapid transit" to the site of the university, and the train would leave the B & M Depot at 12:30 and return at 7:00. The program, as scheduled, would begin at 1:30, and at its conclusion would follow the sale of 200 lots. The "terms" called for one-fourth cash, with balance due within three years at "eight per cent interest." If a purchaser were to agree to construct a home within a year, at cost of at least $1500 on his lot, "terms" were to stretch to eight years at six per cent interest. The clergy distributed the circulars, and newspapers gave notice locally.

With only minor adjustments, the plans to lay the cornerstone took place as planned. The Daily Nebraska State Journal on September 23 gave two full columns of coverage. Four coaches loaded with spectators and guests arrived at Havelock, and the people "proceeded up Warren Avenue to the university grounds." A "stream of carriages" brought in many more from an opposite direction until a thousand had assembled. A gusty breeze from the east forced abandonment of plans to seat the audience on the foundation; the chairs were transferred to the ground west of the southwest corner of the building, where the cornerstone would be laid.

After preliminaries of invocation, prayer, and singing, Bishop Hurst addressed the throng; he praised those who had assembled to express their encouragement of and faith in the efforts of "Christian people and the Methodist church" to establish a "Christian institution of education" which would last as long as the State of Nebraska. The new university was destined to take its place with other Methodist schools to which laymen could send their children "with perfect safety" – schools, according to the Bishop, with "no skeptical divines in them." He avowed that Methodists would support with their prayers and money this university which was "planted near this magic city" of Lincoln.

Chancellor Moore next addressed the assembly. He expressed his gratitude for having been given opportunity to visit the "magic city" which had "sprung from the plains." For him, the laying of this particular cornerstone was "fraught with the deepest significance," for he could see no hope in "secular education." He found little encouragement for the future, "except in the Christian church, . . . the only foundation upon which any institution civil or educational can be built." If the great object of education were to be accomplished, he proposed "to have our children taught by those hearts which have been touched by the gospel truth." Certainly, Methodists would avoid all schools "in which the Bible is sealed." Nebraska's great resources assured the success of this new Wesleyan, and Lancaster County had enough salt "to savor the whole world." Moore looked upon the lots to be sold "as an offering of splendid opportunities for investment." The Journal's reporter praised him for a "most eloquent and thoughtful address . . . . replete with gems of thought and happy expressions." As President of the Board, Dr. G. W. Miller identified the items deposited in the box to be placed in the cornerstone:

> A copy of the minutes of the commission, a copy of the plan of unification, a copy of the charter, several copies of the city papers, a list of the names of the trustees, a copy of the resolution electing Dr. Creighton to the office of chancellor of the university together with his portrait, a copy of the resolution electing Dr. Lemon general financial agent, the names of the state and city officers and several minor articles.

Bishop Hurst presided over the placing of the items in the box. C. B. Fox, general superintendent, and Frank Robinson, foreman of the brick work, then put the stone in place – and without "the slightest break . . . to mar the proceedings." The deed was done.*

The selling of lots was of major importance. Ben O. Rhodes, the auctioneer, took up his task and disposed of nearly fifty lots – averaging about $250 per lot and aggregating a sum of more than $13,000. Many of the buyers had come from distant cities in other states. To that date, the university had on record from its sales of lots nearly $25,000. Confidence in the school's future abounded.

Later that evening, in St Paul Church, Bishop Hurst spoke on the occasion of the anniversary of the educational society of the congregation. He praised the Methodists of Nebraska for their wisdom to unite behind one university and because they had located their "Wesleyan university at the very center of interest and intelligence" – in Lincoln. Prospects were splendid for the new institution. He congratulated Dr. Creighton "upon the hard work" which lay ahead, upon "the grand work now being undertaken." He warned against "the spirit of social and sporting life that is rapidly becoming a feature of the large institutions of the east," and he hoped that the schools "now being planted in the west" would escape "such things." The good bishop was drawing some battle lines to be traced by others in years ahead.

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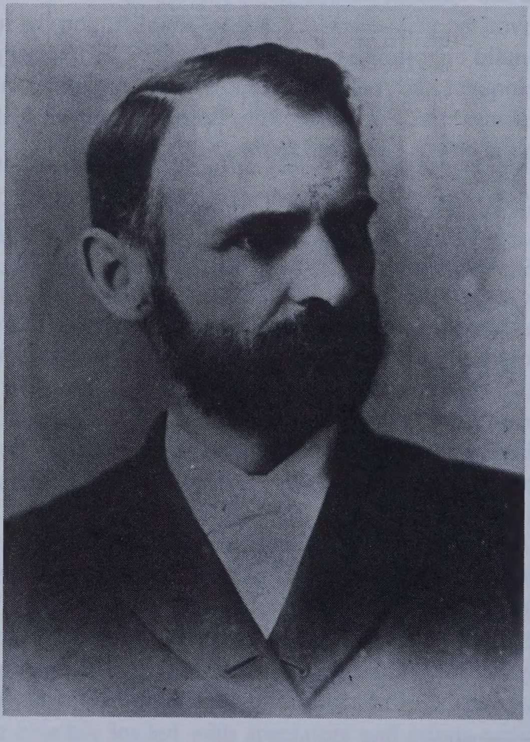
* Stone and contents rested securely and virtually unchanged until September 25, 1987, when centennial celebrations called for removal, exchange of new items for old, and resetting.

As for the day's events, the reporter in the Journal summed up the expectations:

> Yesterday was a great day for the new Wesleyan university. If those who attended the exercises will remember and carry out the fervent, eloquent things that were said about it, it will one year hence start upon its career with the best beginning ever made by any institution west of the Mississippi.

Key to that "best beginning" would be the leadership to be given by the Rev. Dr. Charles F. Creighton, D.D., the school's first chancellor.



Charles F. Creighton, First Chancellor

No one had been more at the front and center of the moves to unify in the State of Nebraska higher education under Methodist supervision than Dr. Creighton. As pastor of St. Paul Methodist Episcopal Church in Lincoln, he had early pressed for unification and was to great extent author of the "Plan of Agreement"; he was chief architect of the proposal to locate the new university in or near Lincoln; he was chief author of the texts of the Charter and Articles of Incorporation and of the subsequent By-Laws whereby the trustees would administer the school; he served as chief consultant to gain cooperation from the backers of the institutions at York, Central City, and Bartley; asked to serve on nearly all committees created by the Board of Trustees, his influence led to the selection of the Rev. Dr. T. B. Lemon to be the university's first "general educational agent" to raise funds; and he had firm acquaintances with many of the bishops. On March 23, 1887, the board did not act on a motion to elect him to head the school. An election did happen on May 12, with Creighton present, and the secretary recorded a "unanimous ballot." Not until August 2 did the trustees fix the title of "Chancellor," rather than "President," and the St. Paul pastor had, as yet, hesitated to decide upon "the Chancellorship." The record shows that he wished to wait "until the salary was fixed." The following day, the trustees approved the sum of $3,000, which amount "to be in full of the house or house rent and salary." When informed of the decision, he thanked his fellow members, but said he had to withhold his acceptance until he had heard from Bishop Fowler about "some financial matters of great importance to the university." His hesitancy must have caused more than modest concern, for the trustees resolved to request Fowler to appoint Creighton to be chancellor.

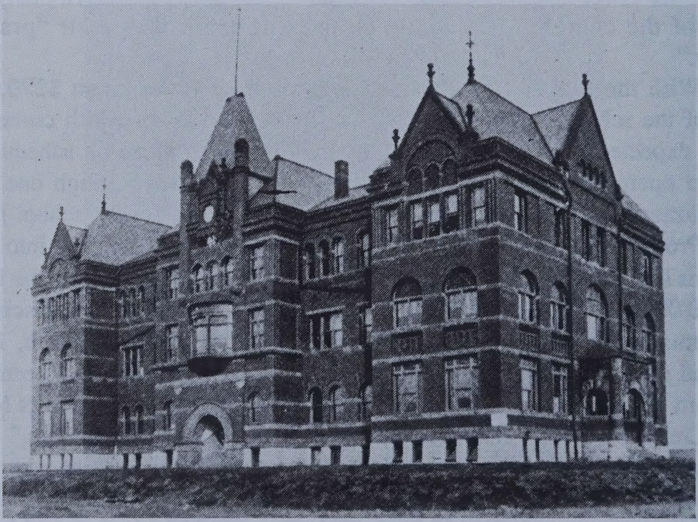
In September, the Nebraska Conference held its sessions in Lincoln. Bishop John F. Hurst released Creighton from his pastorate, and the latter assumed the office of chancellor. The evening of the 22nd, and noticeably weary "from the strenuous activities of the long day," Creighton referred to "the genius of Methodism" and called for "an endowment of students." He appealed to his fellow delegates: "Every minister is a self-constituted agent, without pay, to secure students." He asked for and expected to receive "the prayers and sympathy of every member of the church." He would be needing more than their "prayers and sympathy."

With the lots of the university appraised at no less than $270,000, few backers of the school expected financial difficulties to arise. With cornerstone in place, all expected the construction of the building to continue on schedule for the September opening in 1888. The winter of 1887–1888 was a rough one, with the famous blizzard hitting the state in January. "Boom times" for the school just didn't happen. Promised payments for the lots and pledges didn't materialize into cash, and the trustees had adopted a building plan for $70,000 instead of holding the line at the initial $50,000. Henry T. Davis and David Marquette left dramatic descriptions of the dilemma which faced the trustees and the chancellor. By March, 1888, the money had run out, real estate prices were collapsing, and the bottom seemed about to fall from beneath the school. The board, in "emergency session," met March 12, and Dr. Creighton told Bishop Warren, "We are hanging by the eyelids." "Eastern funds" had been sought, but in vain. Lincoln's banks had offered to take sufficient amounts of the university's "paper," but at a twenty per cent discount. Of course, such terms were unacceptable. Construction on the building had ceased because of the weather, and the building materials on the ground could not be used because they had not been paid for. One trustee gloomily opined, "This thing has failed." Such sentiment could not be permitted to spread, even if the situation were ominous.

Creighton and Warren put their heads together, and Henry T. Davis put his ear to their exchange. Their task was to find a formula to equate the needed sum of $20,000. The bishop finally offered a thousand dollars, and the chancellor put it bluntly: "That will not relieve us." Warren countered with a question: "What do you think I ought to do?" Creighton's immediate reply: "Give us ten thousand dollars." Neither Davis nor David Marquette made reference to the bishop's possession of a bag of money, but he may well have had one of tricks. Warren proposed a sort of balancing act to the chancellor: "I will take five thousand dollars worth of lots and five thousand dollars of your paper, on condition that you sell the remaining collateral" – in worth an approximate ten thousand dollars. They struck the deal, within a week Creighton had successfully sold the paper and had telegraphed Warren, and the latter then "did his part." Davis wrote glowingly of the repercussion:

> The financial credit of the university from that hour was at par. The trustees breathed easy; the clouds began to break and roll away; work on the building was pushed, and on the twenty-fifth day of September, 1888, the Nebraska Wesleyan University was informally opened.

Perhaps the day for "the Wesleyan" had been saved, and to some it may have seemed to be little more than a "brick-and-mortar" chore to prepare for the opening in September. As yet, "University Place" was hardly more than a plat on paper, and the trustees sponsored the forming of a building and loan association to promote the construction of homes in the town. Creighton had to put together a faculty of high quality, and his puzzle of readiness was composed of umpteen small pieces to be fit into their places. The challenged chancellor prayed often in private and in public.



The Main Building

The building was not ready for occupancy one year after its cornerstone had been placed. But, the secretary of the Nebraska Conference recorded that it was "one of the most imposing and beautiful structures in the west." The walls of Colorado red sandstone and pressed brick rose majestically four stories above the base, 168 x 71 feet. Its outward design displayed rounded arches beneath sharpened peaks, small arches within greater ones, a balanced array of rounded and rectangular windows with squares of stained glass in some, and horizontal lines of cornices and lintels imposed upon the perpendiculars of assorted pilasters. It was a gem of romanesque revival in mid America, and some renaissance motifs had been added. The 198 windows of 27 distinct styles conformed to no standard size, and an expenditure of more than $276,000 in 1982 would reset only those to the north, west, and south. Inscribed in the large, elongated, rectangular panels placed just beneath the great pointed gables high above the portals of the north and south were these bits from Genesis: LET THERE BE LIGHT and AND THERE WAS LIGHT.* A lighted lamp of knowledge would at a later date become part of the design of the school's official seal.

For the public's ear, Dr. Creighton always spoke in most promising terms about the future of the new university. One could safely doubt that any student who edited The Hesperian was party to any inside facts concerning the insufficiency of funds which came to point on March 12, but he could not refrain from casting reflections upon the prospective opening of the Methodist school. In the issue for February 15, 1888, the youthful editor appeared to be somewhat hopeful that all would not be well with the rising neighbor to the northeast when he wrote:

> . . . We are glad to see this new institution offering such grand inducements to new students, but are inclined to believe that such offers will be of no avail. The Wesleyan University with its present endowment cannot afford to equip the building in suitable order. We venture the assertion that the average young man or woman when they set out for an education will seek those colleges that can offer the best inducement in the way of equipment, instructors, etc. This the Wesleyan University will not be able to do, notwithstanding the statement of Chancellor Creighton to contrary.

Come September, Creighton had gathered a small faculty, but the building was far from ready. The Nebraska Conference recorded a report "on education" which noted, ". . . it will be necessary to use extraordinary effort to secure the current year against debt." The report went on to predict that endowment would have to be increased to avoid "serious liabilities in the future." Maybe the editor the The Hesperian had read the signs too well.

Creighton and the trustees had carefully examined the credentials of more than two hundred applicants for the teaching positions, and a teaching and administrative staff of seven would join the chancellor by time of the September opening. Their qualifications were impressive. A. R. Wightman had served as acting president of the college at York; a graduate of Union College in New York, he would serve as Professor of Latin and Literature. C. M. Ellinwood came from Iowa, had graduated in science from Northwestern University, had been an active clergyman, and would be Professor of Chemistry and Physics; he would also fill the posts of registrar and treasurer of the faculty, and he was an excellent accountant. W. T. Cline had trained in the "Normal Schools" in Indiana, had extensive postgraduate work, and would teach History and English. I. J. Lowe was a graduate of Amherst and held a Ph.D. from Wooster University of Massachusetts; he would be Professor of Greek and Languages. Mrs. Ella King Lowe, a graduate of Wesleyan University, Wilbraham, Massachusetts, would be "principal of the Art Department." Miss Helen Almena Parker, a graduate of Northwestern University, would instruct in elocution. J. P. Vance would be in charge of the "Chair of Music." Also hired had been H. G. Sedgwick, a graduate of the college in Ithaca, New York; he was a recognized "classical scholar," had been in the field for twenty years, and would head a "Department of Technology and Microscopy."* For the major professors, salaries ranged to $1000 and $1200, substantial for the times. The trustees had intended to attract able people. Teaching loads would at first be light; so, each member of the faculty would have numerous administrative responsibilities.

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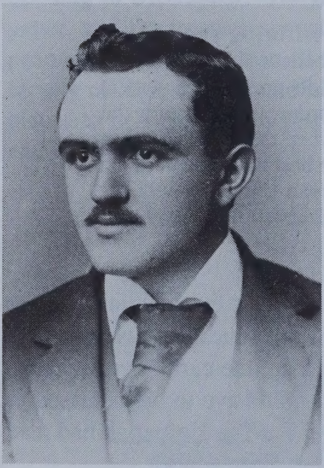
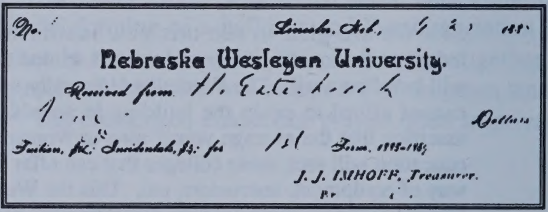
* These incriptions were soon removed. Only the faintest evidence of the letters remain.

The faculty met on September 24 to organize and to make preliminary arrangements "for the opening of the term." The Nebraska State Journal had reported that the building was not completed. Many prospective students delayed their arrivals. No more than twenty-five showed up for registration the following day. Most were not encouraged by the general scene which greeted them. The first student to enroll was Herbert R. Esterbrook; he entered the third year of the "preparatory school," and he never forgot the particulars of the situation.





No. Lincoln, Neb., [illegible] 188

Nebraska Wesleyan University.

Received from [illegible]

[illegible] Dollars

Tuition, Inc. Incidentals, &c. for [illegible] Term, 1888-188

J. J. IMHOFF, Treasurer.

Per

Herbert R. Esterbrook, first to register and his receipt

A "Prospectus" published in 1883 had announced the new university would have no dormitory, that students would room and board in private homes, including those of the faculty. But, no more than three homes had been completed adjacent to the campus; so, make-shift arrangements were necessitated, and these adjustments continued for many weeks. Most young ladies found accommodations in homes of Methodists in the city. Many of the young men made a dormitory of the large room across from the stairs on the second-floor level.** With mattresses on the floor and pillows borrowed from loyal Methodists of the Lincoln community, a sort of contentment prevailed. Even though certain male members of the faculty also slept in "the dormitory," rumor had it that those borrowed pillows had received some rough treatment and were not as "good as new" when returned to their rightful owners.

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* Sedgewick, for a combination of reasons, did not teach.

** This spacious room successively provided temporary quarters for library and museum, housed the materials of the department of geology and geography - with offices for the professors, and became a center for admissions. It is currently designated "The Alabaster Lounge."

Much work remained to be done on the building, and much confusion prevailed into the weeks of autumn. At first, ladders provided the only access to the second and third floors, and men and women climbed up and down. Hammers pounded and saws swished, and the din often competed successfully with lectures and conversation. Tressels, sawhorses, and mortarboards blocked passageways. The smell of paint saturated the air. Many windows were without glass, much of the flooring had not been laid, and "Carpenters, masons, plasterers, roofers, and painters were everywhere." Those students who enrolled on that September 25 must have asked the old question, "What hath God wrought?" To write of "Wesleyan as it Was," for The Coyote of 1914, Ollie Kendall stated that no chairs were in the rooms and that students sat upon the floors, upon "nail kegs," or upon piles of lumber. The ringing of a dinner bell, "placed upon a pole at the rear of the building," announced or dismissed classes.

A simple observance of the opening of the school occurred on September 25; faculty, students, and friends gathered in "the Library," a spacious room across the northern end of the second floor, for a chapel service, and Chancellor Creighton presided. With readiness more evident, a "formal opening" occurred October 24. Hailed as a great event, it took place on the top floor in the Chapel with occupied the entire southern wing of the building at that level.

The Daily Nebraska State Journal, of October 25, gave full coverage of the preceding day's historic event on the Wesleyan campus. Not only had the Methodist Episcopal Church consecrated its new university in Nebraska, but the Rev. Charles F. Creighton, D.D., had given an inaugural address as the institution's first chancellor. The Chapel was packed to its fullest capacity. On the rostrum were seated Governor Thayer, Bishop J. P. Newman, a dozen presiding elders of the Methodist church from Nebraska and neighboring states, the "officers of the university and many ministers of more than local reputation." The exercises began promptly at three o'clock in the afternoon when the Rev. T. B. Lemon offered prayer – in which he gave thanks for the "plan of unification," upheld the "grand structure" as one "dedicated to God's work," and called down the "blessings of the Father" upon all who would be engaged in the "work of Christian education."

The Rev. W. G. Miller, D.D., before presenting the keys of the university to Dr. Creighton, proceeded to treat briefly of the great advantages to accrue from the university and its seminaries which were to be founded "all over the state." Bishop Newman then took over the podium and praised the Nebraskan plan for "Christian education," for "these Methodists proposed to follow the footsteps of the man whose name is linked with the classic halls of Oxford." He further pushed the theme: "While our government is non-religious but not irreligious, it is the mission of the church to furnish the Christian element in education, and we propose to do it." After stressing other points of pertinency, he noted that Chancellor Creighton was burdened with a thousand cares and that the university could never be a credit to the "M.E. church of Nebraska" until the financial burdens were removed. Newman invoked upon Creighton the blessings of "length of days, vigorous health, inspired intellect, unflagging zeal and indomitable perseverance." The school's first chancellor would need all of these and far more financial support than he would receive in future.

In his inaugural address, Chancellor Creighton acknowledged his identification with the work at hand,

> both from its inception and ever since, including all the varieties of labor, conference, correspondence, soliciting, collecting, travelling, controversy, finances, real estate, building, errands, manual labor, mental travail, watching, praying, believing, begging, borrowing, preaching, organizing faculty and curricula.

To him, the occasion was more a valedictory than an inaugural. Those present were, in his estimation, celebrating a unique educational system – one that had arisen from "local schools," which had preferred "weak independence," to a "strong coalition." He reviewed the events and significant decisions which had brought forth The Nebraska Wesleyan University. As for the "plan of unification," it had set the stage "for getting rich." He opined: "Great universities receive great endowment as a rule." He did not propose that Wesleyan send forth its financial agents to be mendicants who would be required to resort to the "plea of poverty." Still short some $15,000 to cover the debt of building, which debt was expressed in interest-bearing notes, he argued that payments of interest could double the cost to maintain and run an institution, that "virtually two colleges are paid for, while only one exists." Admitting that no money was on hand "for the running expenses of the year," he appealed "for aid in order that the work may go on without making it necessary to absorb the endowment lands." Unfortunately, the school's first chancellor would find no surcease from stringencies of financial insufficiency.

Although the hour had passed five o'clock, the audience wished to hear from Governor Thayer. He congratulated the Methodists for having founded "such a promising institution." Admitting he was not a member of any church, he expressed the thought that "if he remained long in such company he would be persuaded to join." The Bishop quickly promised to take him at his work and to "make him a probationer." The exercises then closed with the singing of the hymn, "God be With Thee," and a benediction given by Dr. J. E. Maxwell.

The "Prospectus" for 1888 stated that the social life of the students would be "carefully and religiously guarded." The young ladies could expect to receive "all the consideration and attention possible . . . for their comfort and safety." A student could expect to pay no more than $1.00 to $1.50 per week for a room and no more than $3.50 to $5.00 per week for room and board. The school's officials encouraged the forming of "boarding clubs" if such were "not subversive of good order or good manners." The publication promised the school would provide a "boarding hall," which it did in the northern room of the basement in the building, and members of the faculty were to "preside at table and conduct devotions." The "first Thanksgiving" found a turkey dinner served, and a Lincoln merchant had furnished the birds as a gift.

The faculty had other responsibilities, and the records of their meetings disclose an awesome array of curricular, administrative, and disciplinary tasks and accomplishments. Turnover of members was constant, for many of the teachers found the pay and the responsibilities to be discouraging. Others responded to a definite "calling," a sense of mission, and the years of their services reached far into the future. C. M. Ellinwood rounded out nearly a full decade of varied duties, as we shall see; the Lowes remained for lesser time, and he served a few years as Dean; Minnie C. Jay, as a teacher of literature and history, was a popular figure during these earlier years; Charles D. Rose, arrived in 1890 to teach mathematics and continued until he retired in 1927 as Wesleyan's first "emeritus professor"; Francis A. Alabaster, beginning in 1893, taught Greek and some Latin, from 1911 was Dean for more than 25 years, and retired not until 1944; Abbie Burns, a graduate of 1892, returned in 1898 to teach German and for more than two decades, until her death, was one of the most beloved of professors; Charles Fordyce received an M. A. from Wesleyan in 1893 and soon returned to be "Principal of the Normal Department" and to teach biology, and he preceded Alabaster as Dean of the College of Liberal Arts; as Principal of the Music Department, Orris S. Snauffer gave much momentum to the Conservatory's program in the 1890s, and his successor, Oren E. Locke, really put the music department into wide acclaim; Frederick A. Stuff, a graduate of 1893, returned to his alma mater to head the Academy and then to teach English and Shakespeare, and would within a decade shift to the University of Nebraska where for more than thirty-five years he continued to enrich the minds of Nebraskan students.

Salaries for the teachers at Nebraska Wesleyan hovered no higher than $1200 and settled downward to $1000 and $800. Some stipends were considerably less. The "principles" of the departments of art, music, elocution, commercial studies, military science, and normal training gained their remunerations from the fees and tuitions paid by their students; limitations with varied percentages assured the university of some income after basic sums and commitments had been met. By 1896, the economic plight of the university would cause the resignation of Isaac Crook, the second to serve as chancellor, and the trustees recommended a sacrificing response from the faculty. Times were rough, if not grim. Years of economic "panic" and withering drouth had nearly crushed hopes for adequate support from expected Methodist benefactors, and the school from 1892 to 1896 had slid further and further behind in matching shorted income with mounting liabilities. Further complications would come to light in the early months of 1898.

Minutes of the meetings of the board and of the faculty indicate that the trustees usually relied upon the professors to formulate the programs of instruction, the requirements for degrees and departmental diplomas, and the structuring of policies to deal with conduct of students. Charges and fees for tuition and departmental programs came from a meeting of the minds of faculty and trustees, but the latter had always to make the official decisions. From year to year, a "Prospectus," a catalogue, or a special bulletin would make public the natures of all programs and the costs to be met by students. The board left to the faculty the determining of costs for books, board, and room.

Collective attention centered upon three programs, interrelated and different in purpose and result. First, a college of liberal arts offered studies to encompass twelve terms or four years, and satisfactory completion brought to a student a coveted bachelor's degree. These studies consisted of "Parallel Courses" to enable a student to concentrate in one of three broad fields – "Classical, Philosophical and Scientific." By 1892, the faculty had added a fourth "collegiate course," one to be called "Literary." Each field required completion of 180 hours of work (similar to the "quarter system" of later popularity) and varied from its counterparts only in certain concentrations. The following gives good example and served as guide until 1894:

SUBJECT	CLASSICAL	PHILOSOPHICAL	SCIENTIFIC
Latin	30	30	
Greek	27		
Modern Languages		15	15
Mineralogy			30
Mathematics	20	25	25
History	13	13	13
Literature	12	12	12
Rhetoric	5	5	5
Chemistry	4	8	8
Botany	4	4	4
Geology	5	5	5
Bible	6	6	6
Political Economy	4	4	4
Mental Philosophy	4	4	4
Logic	4	4	4
Ethics	4	4	4
Butler's Analogy	5	5	5
International Law	4	4	4
Christian Evidences	4	4	4
Historical Philosophy	4	4	4
Astronomy	4	4	4
Physics	10	15	15
Elective	7	5	5
	180	180	180

The annual publications, the "Prospectus," and the subsequent catalogues, gave detailed placements of the studies at their levels of difficulty and as to be taken during the freshman, sophomore, junior, and senior years. Dr. Isaac Crook, after becoming chancellor in 1893, initiated a number of changes.

The second program was that of the "preparatory school," or "academy." For nearly twenty years, more students enrolled here than in the college. Work aimed to prepare students to meet the demands of study at the collegiate level. For three years, if needed, both younger and older aspirants could plenish their academic inadequacies with suitable knowledge. These students enjoyed the same facilities, teachers, and measures of discipline as did the more advanced young men and women.

The "allied departments" provided a third division of training and academic endeavor, and these "special courses" included art, music, elocution, technology (manual training), commerce, and normal training. Each department set its own fees and costs for private instruction and awarded diplomas instead of degrees. Trustees and faculty intended that these departments be self-supporting from the fees and special charges to be levied upon those who enrolled.

Founders and backers of the university hoped that endowments would eliminate need to charge tuition for the collegiate program. At the start, tuition required payment of $10 per term with $4 for "incidentals," or $42 for a year's full schedule. Children of the ministers enjoyed fifty per cent discounts, as did those who were going into the ministry or into missionary work. The trustees decided early to issue two hundred "tuition bonds" of $100 each; transferable for expenditure, a bond would expire in ten years. Sales were disappointing. Another plan sought to sell bonds for funds to provide scholarships to be used by students, as selected, to pay costs of their tuition. These bonds, twenty-five of them at $1000 each, were to bear interest at 5% per annum; and, upon the demise of a donor, his estate would pay the bond in full.

Fees for matriculation and graduation were early set at $5 each. Fees for piano lessons and voice lessons, if two taken each week, came at first to $15 per term; guitar lessons were less at $12. Rental of a piano for practice cost a student $5 per term. Lessons in shorthand and typewriting carried their special costs. In these earlier years, the art department had the highest fees: $25 per term for five lessons each week, or $17 for three lessons. Lessons in elocution carried the charge of $20 per term if one engaged in "full work" in the department. Relatively soon, the faculty adjusted the "costs" so that a student who paid full tuition for the collegiate course received a discount of 25% on all special fees to be paid to a department. The faculty permitted no "refunds," except in cases of prolonged illness or justifiable cause for withdrawal, and then no more than "a half" if termination came before a midterm. Excessive absences or dismissal for disciplinary reasons brought no refunds. Payment of tuition and fees was to be "in advance," but an early rule gave until midterm for completion of payment and before one became "subject to suspension." The faculty did not hesitate to require higher fees from "non-resident students"; one who would enroll as a part-time student paid $3.50 for one study, $7.00 for two, and $10.00 for three. Of course, as the years of this first decade passed, faculty and trustees altered the charges. The catalogue for 1892–3 made it clear that Nebraska Wesleyan sought to attract the very best from the graduating classes of Nebraska's certified high schools: any student who "stood at the head of his class" received a scholarship which covered tuition for four years of study at Nebraska Wesleyan, but fees and special charges were excluded.

Some sharp changes appeared in the curricular structure and the requirements for degrees as soon as the influence of Isaac Crook brought reflection. The faculty, in a meeting dated February 21, 1894, effected a new program. They abandoned the twelve-term 180-hour schedule and adopted one of eight semesters and 24 courses, and they provided this bit of definition:

> A course is the work in one subject for one semester of eighteen weeks, equivalent to recitations five times per week. When the recitations are equivalent to less than five per week, the work is accounted the proportionate fraction of a course.

This equated to 120 semester hours. Within this total, a student, to earn a degree, needed for a major to complete five courses in "one branch of study" and three courses in another "branch of study" for a minor. An equivalent of three courses constituted the usual semester's work, but a student could gain permission to take a fourth.

Two weeks later, on March 6, the faculty approved outlines for five bachelor's degrees: of Arts, with both major and minor subjects to be in the Classic Languages; of Philosophy, with the major in Philosophy and the minor in Latin or Greek; of Science, with the major in Science and the minor in Modern Languages; of Letters, with the major in English, Modern Languages, or History and the minor to be a second from these same categories; of Pedagogy, with the major "prescribed in Didactics" and the minor in Psychology and School Laws. The catalogue for 1894 made fully public the changes which the faculty had perfected by May 16. Too, these professors and administrators had established guidelines which permitted suitable "substitutions" within the studies listed for the several degrees.

Attention had centered upon matters of grading and recognition of high scholastic achievement. Chief concerns had dealt with programs for degrees and with the three-year schedules for the departmental diplomas. As a system for "grading" came early into focus, the faculty used three marks to show credit earned: "P" indicated "Passing," to reflect scores of 70 to 90 "on scale of 100"; "H" indicated "Honors" and scores 90 to 95; "FH" showed "First Honors" and scores 95 to 100.

In 1893, the faculty determined that a student to graduate "cum laude" must have 135 hours of "first honor work." As shown in the "faculty minutes" for December 13, 1893, F. A. Alabaster, recently a newcomer to the ranks, gained an adjustment in the grading scale: "Honor" would come from work done at level of 85–95%, "Passed" would indicate 70 to 85%, and "First Honor" had no change. The secretary noted that only "First Honor" students were to be excused from examinations. The shift to a semester schedule with the 24 courses required brought this formula: 18 of the courses must have earned credit at "First Honors" for the degree to come "summa cum laude"; 18 at "Honors" for "cum laude" to be recognized.

In 1895, the faculty adopted a new system, one of two grades – "Passed" and "not passed." Minutes do not disclose the means whereby the teachers determined the recipients of "honors." When the administrators of the University of Nebraska ruled that its applicants for graduate study would be delinquent if they lacked a minimum of credit to equate with 26 courses, the Wesleyan faculty quickly adjusted. Those who graduated from Wesleyan in 1897 met a 25-course requirement; those in 1898 had 26 courses.

Along the way, a few other changes came from faculty action. Of the 24 courses generally specified in 1894, fourteen were prescribed as follows: Language (classic or modern), 3 courses; Rhetoric, 1; English literature, 1; History, 1; Mathematics, 2; Physics or Chemistry, 1; Botany or Zoology, 1; English Bible, 1; Mental Philosophy, 1; Political Economy, 1; Ethics and Evidences of Christianity, 1. With the onset of the 26 course stipulation for a degree, the faculty effected two adjustments: they renamed "Mental Philosophy" as "Psychology," and they added a fifteenth "specified study," one course in Geology or Physiology.

Flexibilities within the program were available to meet the varied tastes and needs of the students who sought their liberal arts degrees. Each student used the ten or eleven unspecified studies to complete the requirements for the majors and minors, which remained at 5 courses and 3 courses, respectively.

Degree-aspiring scholars met three other requirements during this first decade. Bishops, presiding elders and ministers of the Methodist conferences within Nebraska, the trustees, and chief administrative officers and members of the faculty intended and expected all students to be present at the daily chapel services. Those who suffered from waywardness soon found themselves called before the faculty to be informed that continued resistance to the "rule" could bring suspension from all classes and eventual expulsion, if necessary, from the school.

Second, each male student had to engage in a year of military drill; this meant two hours of practice and marching each week. For women, it was optional as "good exercises." The younger students in the Academy drilled "for two years." By the end of the decade, five companies performed, four of men and one of women. Known as "Lancers," the latter marched as "Company E." The band, a contribution from the music conservatory, provided martial music for the enthusiast who enjoyed a sharp cadence. As reported by the editors of the campus paper, approving spectators were rarely flagging in zeal to see the parading.

Third, each commencement was to be a time of orations by the seniors, the graduates who were to receive their degrees. Until the classes became too large, each senior presented his or her oration before the audience assembled in "Chapel" for the commencement program. Each student carefully chose subject and prepared text under the supervision of a professor and often after assistance from a teacher of elocution. Juniors also participated extensively in oratorical endeavors, as preparation for their performances a year hence. By 1898, with more than twenty graduates in line, the decision had been made, much to the relief of most, that the seniors would present their orations during the final two months of the year in various regular chapel hours. Also, a senior could opt to write a thesis. Campus editors noted that these orations did not always inspire the listeners. The members of the faculty undoubtedly maintained a proper academic attitude toward the matter.

The founders of the university and the members of the faculty expected that study at the "graduate level" would eventually go hand in hand with the programs leading to liberal arts degrees. At first, such higher study was almost informal and resulted in special work with a particular professor. As the first decade unrolled, demands for graduate credit increased. As the professors reformed and redirected the curriculum and requirements for graduation, they resolved to grant "graduate credit" to a student who had excessive hours in courses of credit at levels of "honors." By 1897, to receive a master's degree, one had to put on record one year of "resident work" beyond the bachelor's; to gain the more coveted Ph.D., two years of resident work had to follow the master's. Recipients of higher degrees were never many during any one year, but few doubted that the ensuing years would see great growth in the program of graduate study at Nebraska Wesleyan. Trustees and faculty were quite diligent in granting no more than two honorary degrees at any commencement – and "only after an examination of each applicant's scholastic attainments" and a minimum of three

Nebraska

Wesleyan

University

Devoted to the Highest
Christian culture ✢ ✢

FREE TUITION

In Academic, Normal Department and
College of Liberal Arts.

Expenses in All Departments Low

✢ ✢

Living expenses, from $2.00 to $4.00 per week. Earnest industry
careful economy, active Spirituality form the atmosphere
of the University. Fall Semester begins Sept. 15.

letters of recommendation. Also, no one was to receive an honorary doctorate who had not previously earned a bachelor's or master's degree.

In an effort to prompt Methodists in Nebraska to increase their support of the university, and because financial gifts were constantly running in arrears of expenditures, the trustees voted June 12, 1895, to grant "free tuition" in the College of Liberal Arts and in certain academic departments to students who came from "charges having paid their full apportionments." Were the indebtedness of the university to be fully lifted, then students could attend "unconditionally free." The Methodist conferences' journals for 1897 announced "free tuition" for the "academy and school of Liberal Arts." The precondition had been of short duration. Continued financial stringencies had required increases in fees of various sorts; also the costs of private instruction in all areas had modestly increased. The editors of The Nebraska Wesleyan broadcast in bold print in their issues of 1897–1898 that their university was devoted to "the Highest Christian culture" in the programs offered by The College of Liberal Arts, The Academy, The Normal Department, The School of Art, The School of Elocution and Oratory, and The Conservatory of Music.

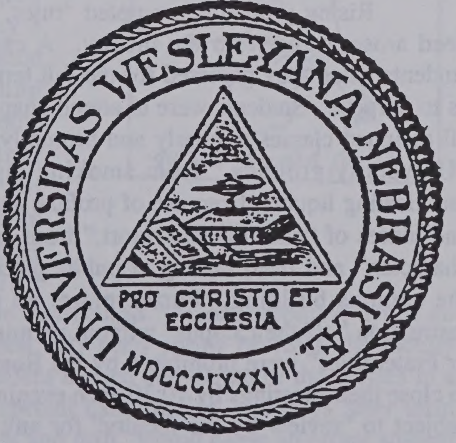
Usually, the faculty met regularly each week during an academic year, September to June. They needed to meet often, for the trustees had placed awesome burdens upon them. A "Chapel Roll of Faculty" indicated that the teachers regularly led the worship services and probably took roll to make certain the students were present. An early "resolution" made it quite clear that when differences of opinion arose, "every member . . . should support the decision of the majority . . . until the matters can be brought before the Board." The Dean of the College of Liberal Arts presided at meetings in the absence of the Chancellor, but the Dean was not to change established policy. From time to time, the faculty perfected its "Organization" and claimed "jurisdiction in all cases affecting the mutual interests of the several departments and of the University as a whole." For each of the "allied departments," the chancellor and the principal were to resolve problems if such did not reach into other areas. To promote the growth of the "Library fund," the noble teachers agreed in October, 1893, to pay fines of 10¢ for each absence from "a meeting." The faculty, in formal meetings, decided when chairs were to be purchased and repaired, which hymnals and how many were to be procured for chapel and whose portraits were to hang there, when the boiler needed repair, when a leaking roof needed mending, which rooming and boarding houses met standards and merited approval, when the radiators needed to be switched for more equal heating, when the services of more janitors were needed, and what entertainments and refreshments should be furnished when asked to receive the members of the Board of Trustees. These busy people kept close and regulatory eyes fastened upon the activities of the "literary societies" and the various other student organizations, and they ruled that approval of changes in functions and schedules had to be gained in advance. These solid Methodists did not hesitate to pass and to transmit resolutions when they did not approve of decisions made or pending elsewhere. As late as 1898, they stood opposed to the establishment of a hog-cholera plant on the "State Farm"; they condemned the prospective sale of intoxicating liquors on the grounds of the Trans-Mississippi Exposition in Omaha and its scheduling of events for Sundays. They frequently composed and dispatched messages of congratulation and of sympathy. They enjoyed their own refreshments – often apples in the fall and freshly picked from a host's own trees. Chancellor Creighton was uproariously thanked for a "big treat" on October 14, 1892:

> The principal item of the evening's work weighed 44 lbs., measured 39 1/2 in. around one way and 47 1/2 in. the other. Said object was a huge watermelon which the Chancellor had brought with infinite labor as a trophy of one of his lecturing tours. The carving of this imposing fruit was watched with depth of interest only equaled by the zeal with which the assembled guests acted upon Dr. Lowe's timely suggestion that the mammoth melon be referred to the department of the interior.

Minnie C. Jay was the recording secretary.

The Executive Committee of the Board often singled out Professor Rose to perform extracurricular tasks – to supervise repair of the boiler and to keep it operating safely, to install a ventilator in the Chapel, to construct an overflow trench from the cesspool which had been "dug under his supervision," to lay a new cover for the cistern, to repair the stairs of the "shute" leading from the landing between the second and third floors into the Chapel, to mend the roof, and to remove the "coal shed" and to use the wood for improvement within the university's building. He seemed always to be ready and able.

Having received from the trustees the "full power to act," the members of the faculty in the autumn of 1894 undertook the task to select a "University Pin." F. A. Alabaster, Dean Lowe, and Miss Jay served as a threesome to confer with committees from the "college classes." Decision came on December 12. The first evident use of



this design may well have been to grace the cover and title page of the Ninth Annual Catalogue, 1896–1897.

This official seal is recognized by all whose interests have centered upon Nebraska Wesleyan. A central triangle enclosed the open Bible and two adjacent books upon which rests a burning lamp. Of these, Bishop John L. Nuelsen, when presiding at the inauguration of Chancellor Clark A. Fulmer (June, 1911), remarked:

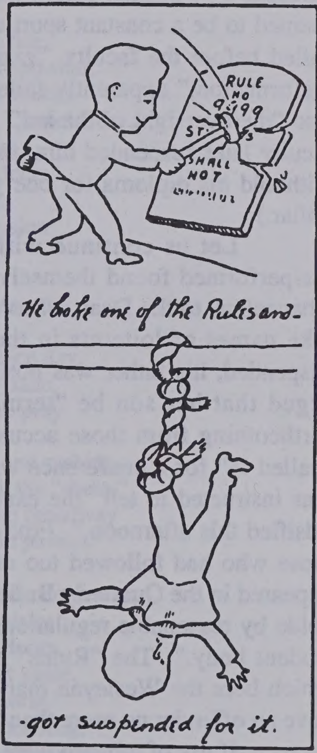
> . . . the light of learning emanates from the study of the great books which the finger of God Himself has written, the Book of Nature, the Book of History and the Book of Holy Writ wherein is to be found the interpretation of the other two books. Religion quickens intellectual enlightenment, enlightenment promotes religion. Spirituality and culture are twin brothers, piety and scholarship supplement each other.

Beneath the triangle appears the motto, "Pro Christo et Ecclesia" – For Christ and Church. Encircling the triangle and motto is a band upon which is inscribed UNIVERITAS WESLEYANA NEBRASKAE and the date MDCCCLXXXVII – Nebraska Wesleyan University 1887. An outer edging, resembling a sort of twisted twine, completes the design. The symbolic references of triangle, Bible, books and burning lamp cannot be lost when one ponders the religious and educational purposes which prompted the founding of the school.

As members of the faculty spent exhausting hours on matters of curriculum and standards of excellence, they faced constantly into the winds which called for rules and regulations to direct the conduct of students. The passing parade of faculty and administration was not spared from the countermarching of students who often resisted obedience or conformity. An early catalogue stated that a "simple RULE OF HONOR" would govern deportment, that it was "presumed that none but gentlemen and ladies are in attendance." Students were "to regard the rights of others" and to be "proficient in their studies." Education at Nebraska Wesleyan was not to be wasted upon "boorish minds and vicious characters." Putting it positively, the catalogue's authors avowed, "the ideal of honor is our rod of instruction and our sceptre of administration."

Rising problems prompted "rules," and a sort of hit and miss reaction, as need arose, came from the faculty. A carefully compiled statement greeted the students when they gathered for the fall term in 1893. The "Rules" left few doubts as to purpose. Students were to attend chapel daily and church on Sunday; to attend all assigned classes regularly and promptly; and to abstain from use of tobacco on "University grounds," from smoking cigarettes, from gambling, from use of intoxicating liquors, from use of profane and vulgar language, from visiting saloons and places of "questionable resort," from association with "persons of questionable character," and from loafing at public places or congregating in the halls or about the campus building. Furthermore, no student might take a class or private instruction "off the campus" without permission of the faculty; all "Secret Societies or Fraternities" were prohibited by the Board of Trustees; the literary societies had to close their meetings by 10:30 each evening when they met, and these groups were subject to "review by the faculty" for any infractions of rules or departures from their constitutions and by-laws; and students were to room and board only at places approved by the faculty. So, the pattern was set, and woe to any violator.

Professor Ellinwood was chief architect of the "Rules," and some guidelines became common practice. For Sunday's worship, each student could choose the church of his or her preferred denomination. Although "daily Chapel" was obligatory, some situations and developments could bring, in advance, permissions to be absent; but five unexcused absences brought warning, five more brought notification to parent or guardian, and an additional five threatened dismissal. "Noise-making" in the halls was taboo, and a student could expect to be "publicly reprimanded" if disobedient "to authority of a member of the faculty." "Displeasure of the faculty" would soon descend upon those who loitered in the hallways or "off the premises." Unauthorized "Bible Study" gained no approval from the faculty, and a rule against such study appeared in September, 1892. Failure to obey the "rules of the institution" could bring for the guilty party suspension of "all University privileges until the adjudication of the difficulty."



The narrative revealed in the minutes of the meetings of the faculty tells of vigorous effort to hew well along the lines of the "Rules." In most cases, the misdemeanors lacked specific definition, but the naming of the offenders seldom left doubt. Students of both Academy and College of Liberal Arts fell under the watchful eyes. Failure "to regard the rights of others" seemed often to provide a basket into which many offenses could be cast. Beginning in 1890 and continuing through to June, 1898, the members of the faculty came regularly to grips with problems; and, from the first enrollment, absences from chapel brought reprimands.

So, what sorts of disciplinary measures came forth from the faculty's deliberations as the parade of students passed before them? Two young men found themselves denied "use of the Library room" for the balance of a term, and further misbehavior threatened "penalty of suspension." Another had to appear before the faculty "to answer to charges of improper and profane language," and Chancellor Creighton later administered "a public reprimand." Concurrently, a not so gentlemanly student found himself expelled. By early spring of 1892, the faculty established a few new perimeters: if a student missed one-eighth of the classes in a study, said truant would "be held to a special examination two days after term closes"; ten absences from "chapel, church, and drill" would cause an errant student to suffer suspension "from all school exercises," and "for as many as five days"; if one "left school without permission," he might be "suspended indefinitely" and with his fate publicly announced; any "disobedience to authority of a member of the faculty" would be followed by public reprimand. Two youths, as recorded, faced the faculty because of "company kept, card playing, and the like," and others garnered suspension and public reprimand. Two young ladies, who had engaged in "recent indiscretions," appeared before and were questioned by the faculty. Other misbehaviors brought forth the appointments of special committees of inquiry.

Students involved "with disciplinary difficulties" soon discovered that their parents had been informed, and the misdoers often had to appear "before the Chancellor" to give "a written pledge." Professors Fordyce (himself a master's graduate of 1893) and Alabaster stood front and center when the teachers voted "to preserve better order," to "exercise greater vigilance," and to use "such methods of reproof and correction as may seem best." Collectively, the faculty sought remedies "for controlling disorder about the building," and each member voted to join in a "crusade . . . against pencil-marks on the walls of halls." "Disorder in the halls" seemed to be a constant sport of "certain unruly students." One poor fellow, when called before the faculty, "expressed his regret for his past misconduct," pledged "reformation," apparently failed to satisfy the further inquiries of F. A. Alabaster into "the oversight of the lad," and was then "forbidden use of the basement." The faculty later suspended him, ruled that he take "private examination," and voted to withhold his diploma for one year. (A "special examination" carried a fee of one dollar.)

Let us continue with some more of the fun. Those who repeatedly malperformed found themselves making new pledges and more apologies to the Chancellor, to the Dean, or to certain committees. The janitors received orders "to take names of loiterers in the halls during Chapel." One wayward youth was suspended, his father was notified, and his mother's wish was followed when she urged that her son be "terminated from the school." Truth was not always forthcoming from those accused of misconduct, and one coed found her mother "called in" for a conference with Chancellor Crook, at which time the young lady was instructed to tell "the exact truth concerning the matters about which she has falsified this afternoon." From time to time, the faculty "dropped from the record" those who had followed too often the paths of "irregular conduct." This warning appeared in the Quarterly Bulletin for September, 1895: "Any student not willing to abide by reasonable regulations will not be allowed to matriculate or remain in the student body." The "Rules" received restatement in publication after publication which bore the Wesleyan mark. In the wakes of such reminders, the faculty often gave an offender no more than "a short time" to reform "entirely."

If use of tobacco were the offense, the editors of the campus paper joined in the assault to control evil:

> This is a free country. The air is also free . . . . What right have you . . . to stink it up with your foul and filthy tobacco fumes, and make it unfit for other people to breathe.

In autumn 1896, after some Wesleyan students had "smoked" while attending the "Doane game and while in Crete," an editor of the semi-monthly publication commented: "The fellow who imagines that in order to be smart he must wear his hat on the corner of his head, and puff cigarette smoke through his nose, has placed a wrong estimate upon the intelligence of the human race." Professor Rose was constantly at work to persuade students to take his "The No-to-bac Pledge." The faculty frequently summoned those suspected of smoking to appear to explain their attitudes "on the smoking question."

And there were other arrows to be taken from the quiver of tactics and strategies to enforce the "Rules." Professor Rose tried to organize a "patrol system for securing order in the halls," and for this effort he became known as "the curator." A "skipping of chapel" became alarmingly good sport, and more than a few scholars must have chuckled to read a notice that "Dr. Green was to be invited to read his paper on Insanity in Chapel." In The Nebraska Wesleyan of April 28, 1897, appeared this poem:

The Chapel Hour

Between the morn and noon tide,
When hungry and tired and sour,
Comes a lull in the round of studies
Which is known as the Chapel Hour.
We hear in the halls below us
The tramping of many feet,
And chattering conversation
Which makes the confusion
complete.

From the landing we see, down the
stairway,
Professor and student each day,
Ascending, like Abram and Isaac,
The Mount of Moriah to pray.

And pushing, and skipping, and rushing,
The boys go up through the "shute,"
While the girls walk in by the broadway
With the faculty close in pursuit.

A crowd of us push through the door-way,
Go haltingly down the aisle;
And the janitor, locking the doors,
Sits down with a radiant smile.
First heartily singing the "Gloria,"
Or a verse of some gospel song,
A lesson then read from the scriptures
Which usually is not long.

Then rising, we let out our voices
In a hymn to the Father's praise;
And after a prayer by the leader,
We go our various ways.
Then quick sounds the note of the organ,
And quick is the step on floor,
And rollicking, frolicking, tumbling,
We make our way out at the door.

I have wondered as we go outward,
From each day and its chapel hour,
If we conquer the cares and the worry
By the strength of that Higher Power.

Or, like the Pharisee olden,
When we come from the place of
prayer,
Do we go, having missed the blessing,
A publican found while there?
H.P.Y.

The faculty's "form for chapel service" followed this line: Organ prelude; Opening song; Scripture reading; Hymn; Prayer; Announcements; Dismissal with Organ music.

In Chapel, 1891

Two actions involving students attracted considerable attention. One occurred during the presidential campaign in the autumn of 1896. "Three boys" broke through a locked entrance into the building, were "ignominiously caught in the very act," and found themselves suspended "from all exercises and use of University grounds" until the following Monday morning when "their deed was to be announced in Chapel." What were they doing when they were "caught"? Why, "hanging a Bryan picture on the tower"! Further comment is lacking as to the fate of these youthful Populist-Democratic enthusiasts, but one may wonder if partisans for McKinley might have received similar discipline.

Earlier, by springtime, 1892, various circumstances had brought widespread opposition to the reappointment of Dr. Creighton to be chancellor. In some respects, this was almost a second crisis for the new school, and a prolonged division of the ranks could have caused the walls to tumble. Certain financial benefactors of the university, several ministers of the conferences of the Nebraska churches, many of the presiding elders of the districts, and some students on the campus signed petitions. Of course, other petitioners rallied to endorse Creighton's tenure. The members of the faculty maintained an outward solidarity of support for the Chancellor, but they and the trustees soon grasped at realities and discerned that effective action to treat of student participation in the controversy was necessitated. They soon resolved that students were to refrain form involvement in the growing contagion.

Matters came to head April 15, when four seniors came before the faculty. Informed quite bluntly that "any agitation of a character likely to enlist students in opposition to the rules of the faculty or to disturb the quiet of the School is highly reprehensible" and that such persons thus engaged would be held "responsible," the four received a question of this nature: "Are your intentions to be loyal to the orders of this faculty?" The inquisitors gave them until the following "Tuesday morning" to respond, and failure to answer "Aye" would mean they could "not recite in any of their classes or participate in any university duties." Implications were that degrees for the four agitators might not be forthcoming at commencement.

Subsequent notes reveal that the affirmative answers came before the Tuesday of deadline, but each student drew a line which displayed the gist of a collective point of view. J. L. Sleeper stated that he did not intend to graduate because he was "dissatisfied with the present administration." He received an additional warning and an order to cease his "agitation." Miss Abbie Burns, later to serve on the faculty as a favorite teacher, said she would obey "so far as the rule applied" to her, but then "denied its application on the ground that she did not intend to graduate." After she refused to confess as cause a dissatisfaction with the administration, her examiners gave her a stern warning. J. E. Houlgate promised to obey as far as the "order of the faculty . . . applied to him," but he avowed that he did not intend to graduate because of "dissatisfaction with the present administration." He implied that others had discussed with him "the proposition not to graduate." Charles Winter had appeared before the faculty on other occasions, and he denied the right of the faculty "to ask the question." At first he would not give the requested positive response, but finally reversed his stand and replied, "I will." He declared his intention not to graduate and muddied some water by insisting that his reason "was not disconnected with the present order and considered that it did not apply to him." Peace and harmony must have become sufficiently restored, for the faculty, on June 14, approved the granting of degrees to the four whose will to obey had been reviewed. The names of Thomas Doubt and Sallie Walkden completed the roll of the class.

If members of the faculty had concluded their obligations to treat of the above matter and bring it to a satisfactory end, not so with the members of the Board of Trustees. These men had become sensitive to student dissent, discontent, and petitions, and they were highly displeased because certain scholars had become "famous as agitators" and had "sought . . . to enlist factions and prejudice matters relating to business belonging to this Board." Evidence indicated that some of the youthful dissenters had sought outside persons "to embarrass the Board." July 20, 1892, became a day of clear resolution:

> 1st: That students be informed that we expect them to attend strictly to their duties, and that any student who shall engage in sowing dissension, or attempt to enlist others in opposition to the authorities, whether by circulating petitions or by garrulous remarks, shall be called before the Faculty . . . .

The indignant trustees left the chancellor with the discretionary power to suspend or expel such person or persons. Any student when thus disciplined could appear before the Board, but "without assistance of partisan followers or sympathizers."

> 2nd: . . . We are determined to put an end to outside interference and to stamp out the spirit of fault-finding and sedition among the student body . . . .

Instructions directed that chancellor and faculty draw up a "set of rules for the government of students," and each student when matriculating was to receive a copy and to subscribe to the regulations. Failure to obey would bring disciplinary action.

> 3rd: . . . No student will be permitted to circulate or sign any petition or petitions addressed to this Board or to any other authority of this school . . . . Any student having any grievance or making a request may come before the Board or the faculty in person, and shall be accorded the privilege of a hearing . . . . Any student not willing to abide by these rules shall not be permitted to matriculate or continue in the student body, . . . and shall certify his or her willingness to conform to the rules . . . .

The trustees closed their resolution with this cutting edge: "If students are not in accord with the management of this institution, they are at liberty to go elsewhere, but not to foment discord and advertise our University disagreements." The trustees had in June voted, but not unanimously, to retain Dr. Creighton for another year, and they considered the matter at rest. They instructed Creighton to see to it that the above resolution "be rigidly enforced."

And what was the sum-total of these rules and regulations under the watchful eyes of the members of the faculty? Perhaps a pre-Christmas poem which appeared in The Nebraska Wesleyan in 1897 gave a proper twist for an answer:

When you're courtin' in the readin'
    room,
    And havin' lots of fun,
A foolin' and a jabberin'
    As if you's deaf and dumb;
You'd better watch your corners,
    And keep allers looking out,
For that vigilant Prof'll get you,
    If you don't
        Watch
            Out.

Or, a "special committee" of upperclassmen may also have caught the proper spirit when they set down some rules for freshmen. The lowly newcomers, as instructed in the campus paper, were to "conduct themselves very circumspectly," "to avoid quarreling," and "to become good and obedient." But, when these more youthful scholars were to see a member of the faculty or an upperclassman "to approach," they were to stop, remove their hats, and remain uncovered until the "aforesaid dignitary" had passed. The record fails to disclose the identities of victims who faltered under the weight of such encumbrances.

The so-called "Literary Societies" were the chief sources of "social life" on the campus. Loren Winship thoroughly investigated and reported on their origins and early activities and contributions; his interviews in 1930 of F. A. Alabaster, P. H. Smith, and H. R. Esterbrook gave special dimension to his research. These societies and the numerous other clubs and associations had first to gain from the faculty permission to exist, approval of their constitutions and by-laws, assignments of meeting "halls," and consents for their times to meet. They gained "in advance" any changes from their norms, and special added events required prior clearings. Their members presented many and varied programs of music, and quartets were particularly popular and widely hailed. Debates, oratory, athletic competitions, pre-holiday parties, taffy pulls, end-of-term and -year "open houses," hunts for and eatings of Easter eggs, oyster "feeds," special dinners, "bums," games with refreshments, fund raisers, "rush parties," and discussions of college issues appeared on the calendars of events. Competition was vigorous, and participants were enthusiastic.

Four societies early gained prominence, and they maintained their positions of leadership throughout the first decade. The "Theophanian Society" had its origin at York College when nine young men who intended to enter the ministry organized January 25, 1887. Transferring students brought their plan to the new Nebraska Wesleyan in September, 1888, but did not become reactivated until late October. In December, 1889, the "Theos" admitted women, and "missionary work" became one of the objectives which beckoned its members. As this society grew, its numbers became cumbersome; so, the "Junior Theophanians" came on the scene. According to rival opinion, one of the chief purposes of "Theophania" was "to aid preachers in getting married." The Theos became known for their ritual and "grand marches" and for the "creak and crackle of their bones" during those marches. Also, rumor had it that they consumed great quantities of popcorn and "peanut candy." One of their chief rivals, the Orophilians, acknowledged then to be "the oldest society in school." In later years, their heirs and descendants would be known as Kosdian, Alpha Kappa Delta, and Alpha Gamma Delta (women), and as Theta Phi Sigma, Crescent, and Zeta Psi (men).

The "Orophilians" were the first of the literary societies to organize on the Wesleyan campus,* and some of their adherents for about ten days were Theos who had come from York. Dean Wightman was a prime mover, transplanted the name from a group at Alfred University, his alma mater, and modeled the new society's constitution after another which existed at Washington and Jefferson College where he had begun his collegiate career. Both men and women entered into the ranks of these "rugged pioneers," and they thought themselves to be a "race sui generis, born for heroic conflicts in behalf of truth and justice." As "Oros," these students sought "opportunity to acquire those things which would be of the greatest service to them in the real experiences of life." A large branch-chapter flourished at the Orleans

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* October 16, 1888, probably

Seminary. By 1894, "Junior Oros" were also on the scene. Their descendants and heirs in later years were found in Alpha Delta Theta and Phi Mu (women), and Theta Phi Sigma and Phi Kappa Tau (men). They claimed to be the most "open" and least secretive of the societies at Nebraska Wesleyan.

The "Everetts" officially came on the premises October 4, 1889, and their overt purpose was to promote debate, oratory, and college politics. Only men could enter their ranks, and their patron-saint was Edward Everett, a renowned orator, senator, and statesman of Massachusetts. The Sunflower of 1902 noted that this "Society" had begun with "eleven boys who soon found another"; together they became known as "The Dirty Dozen." Charles S. West in 1926 wrote with "vibrant nostalgia" his "Reminiscences" of the early "Bears and Cubs." These young men intended to be "getters and doers," to be the "progressives" and to start "something radical," "to put the Nebraska Wesleyan on the map," and to enjoy "guitar and banjo playing." Regarded by their competitors and others to be "a rough lot of noisy young men who would probably come to some bad end," according to West, this group had to engage in "a fight for life." During these early and fiercely competitive years, the Oros claimed that the Everetts received many members who had been "ousted from the other societies," that their "Bear Dance" was an "imitation of the noble and learned Sioux" and a "monument of Everett intelligence," and that their winding march, which followed the patterns set by running coyotes and striped ground squirrels, elicited "rapt wonder" from onlookers who also listened to the "weird music of WANNEHE, WANNEHO." The "yell" of the Everetts was brisk and crisp:

E - E - E - V - E;
R - R - E - T - T.
Everett; Everett;
Nobis est Agendum: Rah!!!

Inheritors of these traditions would also be identified as Crescent and Zeta Psi.

The "Willards" joined the ranks on October 11, 1889, only women could become members, and their namesake was Frances E. Willard, renowned feminist, suffragette, prohibitionist, public speaker, and Methodist. The Willards sought "to promote culture along literary and social lines." Many of the Willards excelled in oratory and could "hold a vast audience spell-bound." The ORO of 1896 referred to these young ladies as "maidens fair" who could cast out beams "on the dreary ocean of unenlightened students to uphold woman's rights." Their motto?: "Give me an Everett or give me death!" To this day the Willards remain Willards, the nation's oldest "local sorority" of continuous existence.

R. A. Barnes, graduate of 1894, presented a raison d'etre for "literary societies." Such a society was a "little world in which the rude and unfinished product of the class-room is smoothed and polished into finer mould"; it made "cultured friends of those whom it trains in oratory, debate, literary work, and parliamentary practice"; it transformed an "ungainly plow-boy" into a "polished gentleman"; it found "a child" and left him or her to be a "complete man" or woman. The banquets, the picnics, the receptions, the "bums" and "feeds," the meetings, and "all the rest" simply made a great difference. Subsequently, all societies, fraternities, and sororities on the Wesleyan campus iterated and echoed the same pleas and justifications.

The ORO of 1896 was the first "annual" published for the students of Nebraska Wesleyan. Its editors and writers were a bit partisan and knew well their own merits and those of their rivals. This publication recorded "yells" typically rendered by members of the societies. The Everetts' we have read, and here are some others.

From the Willards:

Hip, rol, siz, boom-a-ree
Boom-alaka, Boom-alaka
Willards we
Ladies' Literary Society.
Zip, boom, ba,
Willards, Willards,
Rah, Rah, Rah!

From the Theos:

Rickety, Rockety,
Bif – Boom – Bah.
Theophanian–
Rah; Rah; Rah!!!
Du, Deiner, Dir, Dich
Alpha, Delta, Gamma, Rick,
Junior Theo's. Aren't we slick?
Theo————————!!!

If the purpose of the yells was to make "Wesleyan's halls ring," the Orophilians hesitated not at all to break forth in verse sung to the tune, "The Old Cow Died On":

There are no flies on us,
There are no flies on us,
No flies at all.
There may be flies on you,
I think I see a few,
In fact, four times a few–
Blue flies on you.

From the beginning, the faculty outlawed fraternities and secret "Greek Letter orders," for the teachers believed such to be "detrimental both to good discipline and to the prosperity of the regular Literary Societies." As things were, a member of the faculty had always to be present at any meeting of an authorized society. These groups received instructions to arrange "hours for ladies and gentlemen to use their reading rooms separately." They could not elect as members persons who were not enrolled at the school, but "honorary memberships" were available for the non-residents. In the autumn of 1895, the faculty faced a new concern, for some of the societies had been "blackballing prospective members." The undaunted professors preferred that "all students be admitted to society privileges," and they came forth with a plan which combined a committee of their own with one of members from the four societies and sought to develop "a system or plan" to avoid publicity which would cast "adverse reflection upon a student's name." Chancellor Crook, because too many students were not members of the societies, did not hesitate to use "the chapel hour" to speak on the subject. Members of the faculty were sensitive to the fact that the selective processes had not taken into consideration certain "proprieties of life." Efforts to preserve a fifth "society" soon failed. The "Philomathians" welcomed both ladies and gentlemen, but by 1896 the Willards and Everetts had respectively absorbed most of them.

Students of the 1890s, if those at Nebraska Wesleyan were typical, were joiners; and when two or three gathered together, they may have formed an organization. Various groups for batteries of purposes flourished, and they offered a broad array of activities and services which echoed the overtones of Methodist fervor. The Young Men's Christian Association and the Young Women's Christian Association welcomed all who sought membership and wished to enter into their many projects and to participate in the fun, feasting, and games. The "Ys" kept the campus bulletin board up to date, and undertook each year to publish the "College Hand Book." Methodist heritage quickly prompted formation on campus of the Epworth League, and these young men and women made their endeavors to be almost a "part of the religious work of the school." The Vincent Association, largely from the labors of the Theophanians and named after Bishop John H. Vincent, was in full swing by 1897, and its members were men heading into the Christian ministry. Those who belonged to the Prohibition Club left no doubts as to their stand on temperance and the evils of "demon rum," and the Club's orators often did well with their topics. The "Mission Band" answered the calls of many churches and Methodist assemblies. The "Topical Bible Association" promoted the sales of Chaplain Nave's Topical Bible, one of the money-raising endeavors which sought to alleviate the fiscal shortcomings of the school.

The Music Department claimed a sort of parenthood not only of the "Mission Band," but also of the "Amateur Musical Society" (whose members also studied parliamentary law and social etiquette), the "Mandolin Club" which was associated with a larger such club for Lincoln, the "Wesleyan Choral Union," and the several quartets and quartettes whose fames spread far and wide. The "Drill Band" provided frequent entertainment for the many, as well as the cadence for the military companies who practiced to perfect their formations.

The writing and presenting of orations lay much at the heart of the goals of the "literary societies." The Department of Elocution existed to give the much needed training and polishing. The annual oratorical contests were fiercely competitive, and the rivalries for the prizes engendered enthusiastic applause from a contestant's societal friends. If members of the faculty did not serve to judge the orations, they approved those who did serve. The Wesleyan Oratorical Association came early on the scene, but it nearly foundered because of the political maneuvering of the members of the four literary societies who elected the officers. On November 2, 1893, a "memorable meeting" of the students took place when they adopted a constitution"whose provisions are fairness itself." The offices of the "local association" henceforth would be rotated among the four societies; no more would be the "drawing of class lines" and the "engaging in bug-a-boo." Agreed upon were the rules and procedures to designate the school's competitor in the "state oratorical contest." Truly, the students had buried their differences. In 1896, because of sharp dislike of the rules adopted by the Nebraska Collegiate Oratorical Association, the Wesleyanites withdrew their membership and turned deaf ears to repeated invitations to rejoin.

A "Republican Club" was fervently active on the campus and must certainly have sought to drum up enthusiasm to stem the surging tide of William Jennings Bryan's presidential campaign in 1896. A "Benjamin Franklin Debating Society" failed to survive long after its formation in 1897. Also, each of the departments, including that of military science, was often engaged in fun and frolic and in other endeavors to raise funds for special purposes.

First founded in 1890 and in collapse by 1892, a Wesleyan Athletic Association sought to promote physical fitness and good health, construction of a gymnasium, and participation in competitive sports – "ball," football, and track. At the end of the first decade, little existed to show for the efforts of this first "association" and its more vigorous successor, but much enthusiasm and dust had been stirred in the meantime. The preserved issues of The Nebraska Wesleyan record some of the strivings.

Wesleyan could field a "ball team" during the year, 1890–1891, but won no more that 2 of 7 games. In 1891, a football team left a dismal record. For 1892–1893, "the association was too dead for any work and not even a foot race was indulged in on the side." Also, Nebraska Wesleyan had lost its membership in the "State Association" because of "failure to enter for the required number of events." But in the September, 1893, issue of the campus paper, a writer proclaimed:

> Athletics has come to stay. Already it is a generally accepted fact that the College or University which cannot send out a well equipped base ball nine or foot ball eleven to cope with the brain and muscle of her sister institutions is not only abnormal in her development, but in the near future will be conspicuously in the rear . . . . Length of days shall be added unto him who respects and cherishes the temple God had given him. . . . Neglect not the gift that is in you.

The accompanying initials, F. A. A., indicate that the newly arrived professor of Greek and Latin, Francis A. Alabaster, had penned the eloquent appeal. He was an enthusiast for the game of tennis.

So, the push was on in 1893 to get a football team in action. Without uniforms, with only two men who had previously played the game, with some members who had never so much as "seen a game before," and up against rivals of "greater weight" and who knew how to employ "the wedge," the Wesleyan eleven lost to Cotner College on October 11, and the score was 20 to 1. But some consolations cheered the enthusiasts: their opponents had been so winded that they could attempt "no running . . . in the last," uniforms had been ordered and would arrive soon, and Wesleyan's "coacher," one James Johnson, had been captain of the State University team in 1892.

A. O. Hinson was president of the Athletic Association, and he and the campus editors kept boosting "athletics." They lofted their appeals to carry far: "The education of the body is imperative. It develops the muscles, sharpens the perceptions, and quickens the judgment . . . . Athletics is both a science and an art." Twenty-five pairs of pants arrived, and they collectively cost $50.00; fifteen jackets had cost $15.00. A loss to Lincoln High School, 4 to 10, had been balanced elsewhere by two wins. The Wesleyan editors noted that Baker University in Kansas had had a very successful football season, that Baker's players were "preachers, gentlemen and Christians," and the "the devil has no monopoly on foot ball." These hearty enthusiasts confessed that they believed in "muscular Christianity." Complaints from professors pointed to too much time for practice, too much time for travel, and too much time for games. After a game, quite likely, may have come this poetic exchange:

"Non paratue" dixit Junior
Cum a sad et doleful look;
"Omne Rectum," Prof. respondit,
Et "nihil" scripsit in his book.

Well, the roughness of the game and the outbursts of profanity from the players caused many eyebrows to lift, and the members of the Athletic Association pondered the setting down of some regulations. For sure, "the bullyism and foul cursing so frequently indulged in by some" had reached the limits of "disgrace, calamity and scandal." If one were to engage in "manly sports," he was expected to retain his "good name and character." But, baseball and tennis lay ahead in spring, and the writers reminded Wesleyan's students in 1897 that they would host the "state field-day" – with its "dashes, hurdles, bicycling, jumps, putting of the shot, hammer throw, pole vault, base ball throw, and football kick." The slogan was: EVERYBODY WORK!

Whatever the alternatives, football had remained a sort of obsession on the campus. Extant records extractable from the incomplete copies of The Nebraska Wesleyan, show a mixture of ups and downs, with the downs prevailing. The team in 1894, having won three successive victories against Worthington, Wahoo, and Havelock, was rewarded with an "oyster feed" at the home of Professor Rose. But the players lost their final game of the season to Lincoln High. Certain not-so-enthusiastic observers of the game felt that football needed to "repair its rules," and the faculty ruled that a student who wished to compete in the game must maintain, beginning the next fall, a "grade of 85%."

For the fall of 1895, H. O. Smith, as manager of the team, handed down a dictum which forbade the players to eat pie, cake, or pudding. Whatever transpired during the season may well have boosted morale for the next. Charles Fordyce, back on campus as a member of the faculty, aptly said that he would "like to go on the field with the boys," but he refrained rather than "to smash his dignity all to pieces." Opposition to the game was mounting, for it had become a "nuisance in many places." Some teams, as rumored, had become no more than combinations "of bruisers" whose ambitions were to injure other players. Such brutality, according to editorial comment, indicated that the game ought to be classified "along with the Mexican bull fight." As for Wesleyan, "Let it be understood that no one can have any connection with this team unless he is a thorough gentlemen."

With one Frank Crawford as coach and with the team averaging 174 lbs. per player, football fever prevailed in the fall of 1896. The team would travel to Colorado for one of its games, but chief interest centered upon the contests with Doane and the "State University." The State's team had triumphed over Doane, 20 to 0, and the Wesleyan editors were excited because they could report, "Nobody killed!" When Wesleyan administered its 8 to 4 defeat to Doane, students and faculty congratulated the team "in chapel" and all burst forth in a new yell –

Room - Ra
Room - Ra - An
We - We - Wes - ley - an -
Ne - Ne - Ne - brask - kan -
O - O - O - O - O - Man!

Later, when Wesleyan lost to the State University, 8 to 18, the campus editors did some grousing, for the officials had refused "to allow" another touchdown for the Wesleyanites in the second half.

The faculty became increasingly concerned because the team had to be absented from the campus, and sometimes permits to be gone had not been gained "in advance" by the team's manager. Dean Lowe, in a rather lengthy article for December 2, 1896, attempted to put "the game" in its proper perspective. "The fever" had "become epidemic," and he reminded the campus readers that school policy "prohibits taking students away from school duties and enjoins against all gambling and ungentlemanly language and conduct." He noted that some colleges competed to offer inducements to enroll "the best backers and buckers" and engaged in "successful shams at scholarship" in order to secure "the heaviest battalions." He did not allude to the impact which the game produced upon spectators, but an editorial comment in a later issue of the paper made this observation: "Nothing is so paralyzing as a mannish woman at a football game." So it was, perhaps.

Well, by spring of 1897, the uproar became nation-wide in effort "to outlaw the game of football as a sport." Some citizens urged state legislatures to make participation in the game a criminal offense, that young men not be allowed "to bruise or injure themselves in any game." Doane College at Crete apparently heeded the growing opposition to the game and did not field a team in the fall. Some of its players transferred to Wesleyan, and the Methodists used the newcomers to bolster their ranks. The season was only well underway when a campus poet took pen in hand to give heroic dimension to the football warrior:

A CASE OF MISTAKEN IDENTITY

He was a high-tone Jersey bull,
As strong and fierce as hades;
He was terror to everybody –
Grown men as well as ladies.

One day he saw a stranger saun-
Ter into his pavilion;
Up went his tail, down went his head,
He bellowed like a million.

Bass horns and drums, and all such things,
That make a fearful racket;
Fire lit his eye, foam from his lips
Flecked on his Jersey jacket.

The stranger sauntered slowly on,
The bull got mad and madder;
A catastrophe seemed at hand,
Like wreck, or war, or sadder.

But suddenly a horrid fear
Shot straight into the bull's eye;
He pauses; trembles in his tracks,
And but for fear he would fly.

The man walked on; but not until
He had gone half an hour
Did the bull turn and sneak away,
His face as white as flour.

The man had played in a football 'leven;
The bull saw't at that swift glance;
What were the bull's fate if he'd charged
That wearer of the padded pants?

The bull thanked all his lucky stars
He'd seen the truth in time;
He now fans ashes on his head
When football men pass by 'm.

Two of Wesleyan's heroes of the gridiron gained fame as "Satan" and "Wiggler." The team had triumphed handsomely over Tabor, Iowa, but at some cost. The Tabor players had resorted to tripping, and "throttling and slugging," and the referees had not been "vigorous enough in their work." Poor "Satan" had been sidelined for the second half; so many others of the Wesleyan team had been injured that great handicap resulted. The score against Tabor was 42 to 0, but those injuries cost a victory against the Kansas City Medical College. The bruises and wounds healed, and in a "Clean Game," in which "not one dispute arose," the Wesleyanites defeated Ottawa University of Kansas 24 to 12.

A prospective rematch with the State University aroused much spirit of excitement and expectation. H. O. Smith, who had graduated in 1896, showed "considerable genius in the way of football hymnology" when he composed for the occasion this verse to be sung to a familiar tune:

Rah! Rah! Rah!
Oh, Wesleyan's got the ball!
Rah! Rah! Rah!
Just watch Nebraska fall!
When we hit their line,
There'll be no line at all.
There'll be a hot time,
At Wesleyan,
To-night!

But, the game was never played!

Another game had been played, one between the universities of Nebraska and Kansas. It must have been a donnybrook for which 2,500 people had paid fifty cents apiece and with hopes to see "twenty-two trained athletes . . . engage in 'manly sport' and 'scientific football.'" Instead, "a lot of great big things called men" wrangled and quarreled, slugged and fussed for three long hours as they sought "to injure their opponents." Coaches and managers had shaken their fists in each others faces. J. R. Gettys wrote this account of the game, the issue of The Nebraska Wesleyan for December 2, 1897, carried his report, and these words concluded the analysis: "Football is an evil game; it is a dangerous game; it has no redeeming features. It should be abolished."

Despite the growing orchestration of opinion to outlaw football, enthusiasts for the game on the Wesleyan campus began early in 1898 to herald the fall season. All members of the team would again be in school, the team would be heavier, and the players had pledged "to keep training." But hopes are often destined to burn off with a morning's mist, and a two-pronged crisis in leadership and finances almost brought Nebraska Wesleyan to its knees. The issues of the campus paper followed the swing of the pendulum.

The Rev. James Mailley, pastor of the University Place Methodist Episcopal Church, placed his lengthy opinion in The Wesleyan for April 21. Because the congregation held its services in the chapel of the university building, this Church was very much a part of the campus. The pastor claimed to have been previously an enthusiast for the game of football, but his mind had changed. When the rules of the sport permitted a player's feet to be "applied more to the carcass of the opposition player than to the ball," Mailley held that the game "should be either radically reformed or totally prohibited." Football had become brutal, "more brutal than the average prize-fight," and the good pastor opined that it had "no proper place in a Christian institution." In the next issue, the editors of the paper noted that "pressure brought to bear against football at Wesleyan" came largely from those "unacquainted with the game, at least as it is played at Wesleyan," and that the surging protest and "the lack of finances, grounds, etc." were likely "to leave Wesleyan out of the game in 1898." Prospects for a strong team were beside the point. Later in May, when the "annual field day" ended with several records broken, editorial comment lamented the "absence of proper facilities" at Wesleyan and then posed this question: "Instead of putting $300 in a football team, let us have a track at the Wesleyan, a gymnasium, and a physical trainer. Who is in favor of it?" As was expected, faculty and trustees outlawed the game at Wesleyan, and not until 1908 would its students again don the padded pants.

While much ado about football gained the attention of many at the school, enthusiasts for tennis and baseball had their ups and downs. A Tennis Club received Prof. Alabaster's energetic backing, some attempts at "lawn tennis" gained notice, and a committee of the faculty kept the courts in repair. The playing of "ball" remained more haphazard. Good health and physical fitness received constant enforcements, and training for "track" and "field sports" brought spirited review in The Nebraska Wesleyan. From the beginning, Professor Ellinwood urged construction of a gymnasium, but the financial deficiencies of the 1890s permitted no such luxury.

Chancellor Isaac Crook had scarcely hit the campus when he chose to address the students on the subject of "Good Health." He opened the "winter term" in January, 1894, with an address in chapel. He urged students to take care of their bodies while in college, not to leave college "broken in health." He cited Neal Dow, the famous prohibitionist, who at over ninety years of age regularly walked more that three miles each morning. The Chancellor doubted that many students could easily walk three miles, and he questioned that many of them regularly got "any of God's pure air except as they go to and from their recitations." Later, the faculty endorsed "drill in physical culture" for the young ladies. Still later, the women enrolled for military drill, and they made up one of the four companies, "D"; afterwards, they became the fifth of five.

Editorials in the paper, from time to time, plugged for "daily exercises outdoors"; fresh air was always stimulating; each writer deplored that too many "filled minds" were housed in "permanently weakened bodies." The Scientific Department of the university sponsored reports which often appeared in the campus paper. By early 1897, proper diet, along with exercise, became "front and center." One writer quoted from a current issue of "The Medical News":

> Eat fruit for breakfast and for luncheon. Avoid pastry. Shun muffins and crumpets. Eat whole-meal bread. Decline potatoes if they are served more than once a day. Do not drink tea or coffee. Walk four miles every day. Take a bath every day. Wash the face every night in warm water and sleep eight hours.

On another occasion, Scientific America became the source of advice. Too many people breathed with "low and inactive chests," and each person needed frequently to take "a long deep breath and fill the lungs to their uttermost capacity." And to those, who for healthful purposes had turned to a consuming of yeast, came this warning: "A man recently drank a pint of yeast in mistake for buttermilk. He rose three hours earlier than usual next morning."

Bishop W. X. Ninde, in an address before the students when school opened in September, 1897, warned against "overstudy and its attending evils" and claimed that a year of work in a college course could cost one fifteen to twenty years of health. "Don't rob God," he said, "of your recuperation." The Bishop opined that education was not to be accurately measured by "knowledge acquired," but by "its mental discipline." After his remarks, the students burst forth to sing "with spirit" the college song, then "the college yell exploded," and then followed prayer and benediction.

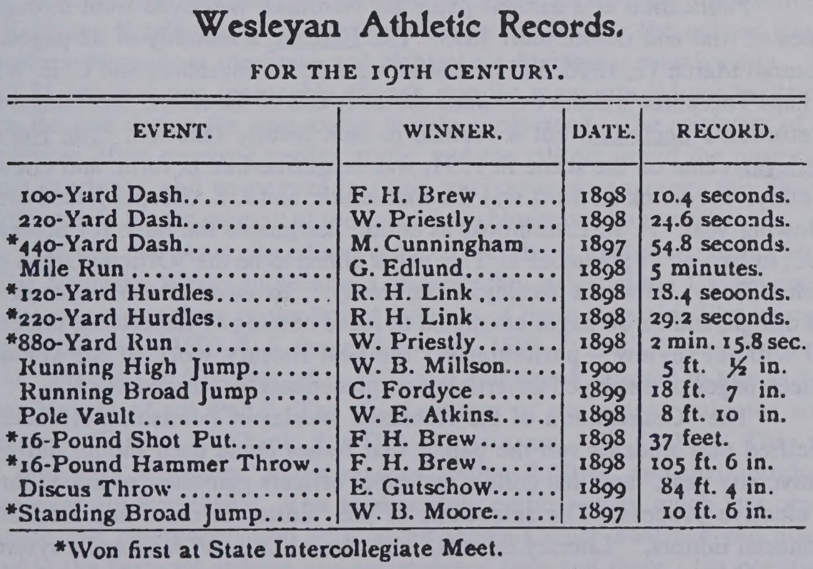
By the finish of this first decade, the question of "track athletics" had become foremost. Doane and the State University desired to form a State Athletic Association, and their enthusiasts urged Nebraska Wesleyan to give "hearty co-operation." Editors of The Nebraska Wesleyan appealed constantly for a "move to organize a track team." They argued, with valid reason, that without a strong need for a gymnasium the school would never have one. The paper's writers urged each student "to polish up his muscles" and to get ready "to show off" before May when the annual "field day" would occur. In 1897, "games for the ladies" also took place. The Athletic Association and the

Y.M.C.A. were the co-sponsors, and winners would receive prizes and mementos. A "point system" was to determine the event – champions and the grand champions. These were "the events":

> 100 yard dash; 220 yard dash; quartermile foot race; relay race; hurdle race, 120 yards; hammer throw; shot put; heavy weight throw; long ball throw; standing broad jump, with weights; standing broad jump, without weights; running broad jump; standing hop, step and jump; running hop, step and jump; standing hitch kick; running hitch kick; three-legged race; sack race; egg race; wrestling, catch-as-catch can; tug-of-war; football long distance kick; tennis, for both ladies and gents; base ball, Preps v. College; bicycle races.

All transpired May 1, a Saturday, on the campus to the east of the building, before a "splendid crowd."

The following Saturday, May 8, Doane, the State University, and Nebraska Wesleyan met in an "inter-collegiate meet." The points? State, 44, N.W.U., 41; and Doane, 3. The campus editors claimed it was the same "old story," that State had "Hoo-doo-ed us again." True, Wesleyan's men needed to train more and they lacked facilities, but the editorial response went much further: "If they won't play fair and you won't play unfair enough to hold your own, just withhold your fellowship." Wesleyan's trackmen had shown "good stuff" and could have had "an easy victory," but "knowledge of rules" had caused problems. The Methodists seem to have withheld their "fellowship" in 1898.



Wesleyan Athletic Records.

FOR THE 19TH CENTURY.

EVENT.	WINNER.	DATE.	RECORD.
100-Yard Dash.............	F. H. Brew.......	1898	10.4 seconds.
220-Yard Dash.............	W. Priestly.......	1898	24.6 seconds.
*440-Yard Dash............	M. Cunningham...	1897	54.8 seconds.
Mile Run	G. Edlund........	1898	5 minutes.
*120-Yard Hurdles.........	R. H. Link	1898	18.4 seoonds.
*220-Yard Hurdles.........	R. H. Link	1898	29.2 seconds.
*880-Yard Run	W. Priestly.......	1898	2 min. 15.8 sec.
Running High Jump.......	W. B. Millson.....	1900	5 ft. ½ in.
Running Broad Jump	C. Fordyce	1899	18 ft. 7 in.
Pole Vault	W. E. Atkins......	1898	8 ft. 10 in.
*16-Pound Shot Put.........	F. H. Brew.......	1898	37 feet.
*16-Pound Hammer Throw..	F. H. Brew.......	1898	105 ft. 6 in.
Discus Throw	E. Gutschow......	1899	84 ft. 4 in.
*Standing Broad Jump......	W. B. Moore......	1897	10 ft. 6 in.

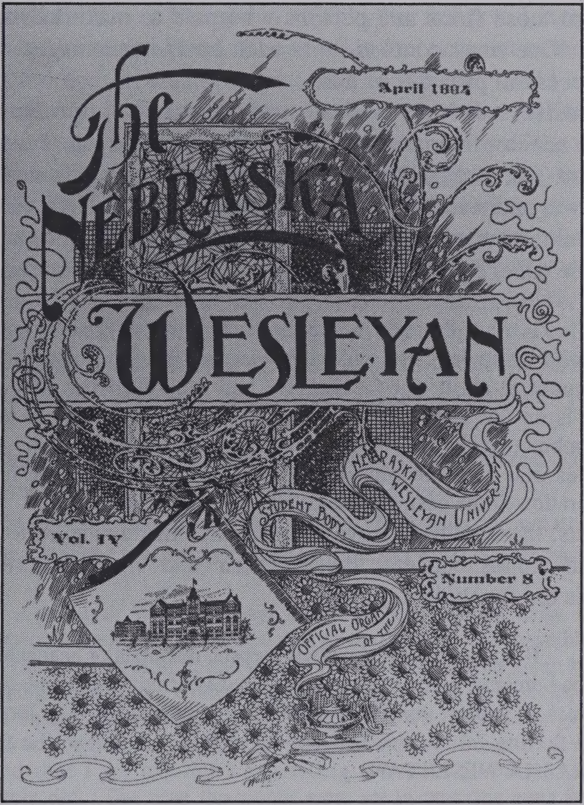
*Won first at State Intercollegiate Meet.

Girls' Gym Class " in the Chapel "

Enthusiasm for baseball grew rapidly on the campus in 1897 and 1898. The school's editors trumpeted their support of the game, and they endorsed "pure clean athletics." The annual "field day" for the campus and the training for it certainly fit the definitions for "pure" and "clean." Too much in evidence were "some flabby muscles and weak lungs," but these did not prevent the breaking of several records in the events. Comment noted that "proper diet" and "systematic training each day for a month" would insure increasing success, but "proper facilities" kept Wesleyan from being "on an equal footing with other schools."

Publication of a campus paper for Nebraska Wesleyan went through the throes of trial and failure until 1893. The Hatchet, a monthly of 32 pages, first appeared March 12, 1890, and its editors were E. H. Thornbrue and C. E. Winter. Perhaps Thornbrue's death explained the early end of the effort. Next came H. R. Esterbrook's Eccretian, but it seemed to lack faculty sanction. The Nebraska Wesleyan came on the scene in 1891, was magazine-like in form, and circulated monthly. Frederick R. Stuff was the first editor, and J. L. Sleeper joined him the following year. H. R. Esterbrook, as editor, designated the issue for September, 1893, to be Vol. IV, Number 1. This paper aimed to be the "Official Organ of the Student Body, Nebraska Wesleyan University." Its covers were ornate in color and design, and its 36 pages attempted to leave nothing of importance undetected and without review – particularly, "the best literary work of the students." Sixteen pages of displayed advertising set precedents for future issues.

The "Constitution of the Nebraska Wesleyan Publishing Association" specified that students run the paper, that issues come each month during the "University year," and that editors and other officers gain their positions through an elective process. The selections of the "Editor-in-chief and Exchange," "Editorial Editors," "Literary Editors," and "Local Editors" followed a systematic pattern of "rotation in order" among the "literary societies." Before long, the editorial and managerial staffs of the publication came only from seniors, elected in May of their junior years and responsible successively for the final issue of the



spring term. Editors and business managers expected all students to subscribe to The Nebraska Wesleyan, or to purchase it issue by issue. The editors sought subscribers throughout the State and Nebraska's Methodist membership. The rate of $1 per year was reasonable enough, and the managers did not hesitate to reduce the rate during the year as the months progressed. The ministers of the conferences often received copies gratis, and the editors urged the pastors to recruit students and to persuade their parishioners to meet the annual apportionments for the support of the financially bludgeoned university.

Within two years, the editors reduced each issue to sixteen pages of text, and The Nebraska Wesleyan became a semimonthly publication. Unfortunately, we have extant just three of the bound volumes of these magazine-like journals: 4, September–June, 1893–4; 6, September–June, 1896–7; and 7, September–June, 1897–8. Fred A. Stuff graduated in 1893 and Esterbrook referred to him as "our former Knight of the Pen." The chief editors of our extant volumes were successively William W. Shank, Roy D. McPherrin, and J. W. Embree. They and their "business managers" had awesome responsibilities, and their products remain mightily impressive. The semimonthly editions were much less ornate and more like newspapers and with advertisements much confined and placed alongside the featured articles and interspersed here and there. On occasions additional pages permitted more extensive and more numerous displays from the commercial patrons. The staff frequently exhorted the students to make their purchases from those firms and persons who paid to make known their services and products. One must conclude that each business manager was a very busy and highly successful procurer of ads.

The editors did not hesitate to trumpet, in impressive phrases, the purposes and accomplishments of their product. On one occasion came this statement anent The Nebraska Wesleyan: "It gives the pith and marrow of the University news, and will be an educational inspiration wherever it goes." J. R. Gettys, as business manager, attempted early in 1897 to coax the pastors to subscribe to the paper for "the special 75¢ rate," and he wrote:

> . . . our desire is to represent the University and its interests, and build up student life, and we believe we are doing advertising that will count mightily for the welfare and growth of the school. The paper is on file in over one-hundred high school libraries in the state. A number of Epworth Leagues take it, and nearly all the Alumni, besides many of the old students . . . . We desire the heartiest cooperation of the pastors, and all who love our University.

For the students, these editors strove to make the "difference between the educated and uneducated" minds, between "cultured men" and "the uncultured." In less lofty terms came this bid for student support:

> If you are troubled with dyspepsia, insomnia or headache, if you have bad dreams, if you can't study well, if your mind wanders, if you are homesick, if you are peevish or fretful, if you have a far-away look or that "tired feeling," it is because you have failed to subscribe for THE NEBRASKA WESLEYAN.

Nothing seemed to escape the probing eyes or recording pens of the editorial staffs as editions rose from the press: news about and from the alumni; the departmental programs; special events; news of current students and who visited whom, when and where; visitors to the campus; state and national events; gifts of books to the library and of items to the "museum"; activities of the various societies and clubs and associations; athletic events; winning papers and orations; expressed opinions on virtually all questions and concerns; births and deaths; and jokes, poetry, and puns. Early in 1898 came two special issues when a "Ladies' Number" was followed by a "Gents' Number." The male members of the Senior Class hoped to make of these endeavors a "contest of brains, taste, and skill very interesting to the 'weaker vessels.'" Whatever the rivalry may have been between the sexes, the young men and women who gave of their times and talents succeeded magnificently to portray in their newspaper the atmosphere of the school and the life on the campus.

The Executive Committee in September, 1897, entered into an agreement with the managers of The Nebraska Wesleyan. The Board paid the paper during the year $250 to advertise the school and Chaplain Nave's Topical Bible; in addition, five hundred copies from the various issues were to be at the disposition of the Committee for promotional purposes.

For decades, the alumni of Nebraska Wesleyan always associated the sunflower with their alma mater. Ruth Bryson Bassett wrote in 1958 of the time when she, as a small child, was brought in 1890 by her father to Lincoln to visit the Methodist school in University Place. They rode a street car out to the campus, and they passed scattered houses, small pastures, and cornfields. Vivid in her memory were the many sunflowers which grew luxuriantly everywhere. When the Rev. Dr. Isaac Crook arrived in the summer of 1893, to direct the affairs of the university, his daughter, Corinth, also came – to teach modern languages. The sunflowers still grew on all sides in abundance. She noticed the inscriptions in the horizontal panels just beneath the high gables of the main building, "Let there be light" and "There was light." Nearly sixty years later, Ethel Booth pondered if "Miss Professor Crook" was aware of the "insatiable craving of those sunflowers for light." Miss Crook's awareness was sufficient to cause her in 1894 to propose to her colleagues that the sunflower become the "official emblem of the University." Official blessing came quickly, and at the same time they chose "yellow and brown" for the official colors.

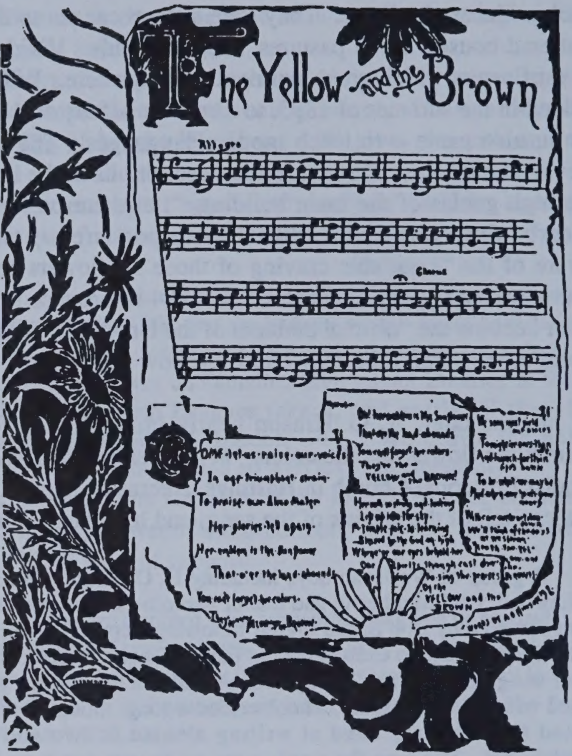
A few months later, A. O. Hinson nearly immortalized for Wesleyan's students and alumni the flower and the colors. While serving in 1937 as minister of The First Methodist Episcopal Church in Hastings, Nebraska, he wrote in November to Dean Alabaster to tell of the origins of the song, and it all began on December 26, 1894.

> A group of Wesleyan boys including H. O. Smith, Chas. Lisle, Bob Ellinwood, Paul McPherrin and one of two others, had assembled in the room occupied by Bob E. and myself following a concert given by the Princeton Glee and Banjo Club at the old Funke Theatre in Lincoln. This club had sung several fine college songs and we boys were greatly impressed with the fact that our school needed a song. Some of the boys suggested that I try my hand at writing a verse or two and this I immediately did. The tune the words were set to was one sung by the Princeton Glee Club as best we could remember it. We had no music to go by. The bunch practiced the verses one at a time and suggested changes.
>
> When school assembled following vacation, Chas. Lisle, who was a printer, had run off a couple of hundred sheets of the song, and following a practice of a group of men hastily assembled in what was known as the Everett Reading Room, the bunch, mainly quartet and glee club boys got up on the platform and sang the song and had others join in.
>
> The first score of music did come out in an annual in 1896. Prior to this I had written a musical score for it which Prof. Locke took and wrote the harmony for male voices. A little later it appeared written for mixed voices. I never dreamed that the song would last as long as it has.

For its issue of September 23, 1896, The Nebraska Wesleyan presented the verses, refrain, and tune in full-page spread. The refrain –

Oh! her emblem is the Sunflower
That o'er the land abounds;
You can't forget her colors,
They're the YELLOW and the BROWN!

To sing it was to remember it. To remember it was to sing it.


The Yellow and the Brown
One let us raise our voices
In our triumphant strain
To praise our Alma Mater
Her glories tell again.
Her emblem is the Sunflower
That o'er the land abounds
You can't forget her colors.
They're the Yellow and the Brown.
Yellow and the Brown!
Lift up into the sky.
Yellow and the Brown

A spiritual craving for light had prompted Nebraskan Methodists to found in 1887 their new university, one which would have "the Bible in it." The "religious feature" was to distinguish the school from its public counterparts. Its influences were to be "positively moral." Its graduates were to be products of the "gospel truth," strong and scholarly men and women. Those who founded and backed Nebraska Wesleyan expected never to permit any poisoning of its religious atmosphere by nonreligious sentiment. "Prospectus," succeeding annual catalogues and quarterly bulletins, the journals of the conferences, and the editorials of the campus paper echoed and re-echoed the central theme; reminders were constant, varied, and often combined with a "work ethic." The catalogue for 1894 put it this way: "Christian munificence can find no other place where its good fruits will be so far-reaching." For an earlier issue of the campus paper, Eva M. Schock had sounded this clarion call: "Every virtue, every talent, every accomplishment must be devoted to the cause of making the world brighter and better . . . . the great drama of humanity . . . ever resolves itself into these three words, life, love, duty."

This new Nebraska Wesleyan had "a great mission" – Christian education of "the highest type," a moral and social atmosphere both "wholesome and delightful," and an aggressive intellectual vigor "lofty in aim." A student editor claimed with pride: "Religious instruction . . . is indeed one of the essentials of our education." This instruction was "not taught in the class room"; rather, it came from the "manifest interest" of the chancellor, of the faculty, and of many students in the "spiritual welfare of every student." No student was compelled to become a

Christian, but occasional revivals on campus brought many a young man and woman to enter "the straight and narrow way." Another editor deplored that some students could not "spare time to go to a prayer meeting" of "take time to study" the Bible. When engaged in editorial sparring with their counterparts of the University of Nebraska's Hesperian, the enthusiasts at Nebraska Wesleyan summoned all private and denominational colleges to refute the assertion which likened the smaller institutions to "lunch counters" when compared to the "banqueting tables" of a "palace hotel." A closing rejoinder by a Wesleyan editor contended that the reason "our 'lunch counter' schools" had given so many great men to the country was "because of the moral influence which has stimulated the highest effort and the noblest purpose."

Officials of Nebraska Wesleyan claimed in the autumn of 1895 that 95% of its students were "active Christians," and this meant they possessed the faith and the graces "to guard against unbelief and immorality." A year later, when the editors of the paper asked of its varied readers, "What do you think of the Nebraska Wesleyan?," back came responses from bishops, presiding elders, local pastors, and alumni; these respondents uniformly expressed praise for and faith in the institution. Methodists expected the school to continue to "develop character, justice, right, truth, honor, manliness" and "plausible ambition." The Rev. Dr. D. W. C. Huntington, pastor of Trinity Church in Lincoln, found the university to be "essential to Nebraska Methodism, for a church which does not educate her young people will lose them." The minutes of the Nebraska Conference noted in 1896 that "every member of the graduating class was a member of our church."

But, how about "The Christian College"? Could it survive against the public and secular schools? J. R. Gettys boldly drew the line to assert there "could not be a union of church and state"! The church dared not leave to the state the teaching of religion and morality, for the state's institutions simply lacked "the proper religious influences." Gettys foresaw the best influences on the campus of the State University to arise only from a "Methodist corner," a "Presbyterian Square," a "Baptist circle," a "Congregational avenue," or a "Christian alley." Again, when asked to discuss the topic, "State Schools vs. Denominational," he observed that state institutions had to be silent on the subject of theology, that the Bible, "the book of all books," could have no place in their curricula. His argumentation and logic led him to this conclusion: "Church schools can teach every subject that state schools do, and the absorbing subject of theology besides. Hence, their supremacy." He argued further that the state schools usually "place their emphasis upon money and the church schools place theirs on morals." "Character," he exhorted, "is the supreme thing." A Wesleyan editor later avowed that under the circumstances prevailing on the secular campus there was little chance for a student to come "to the fullest appreciation of what life means." In addition, he asserted, this "fullest appreciation" would never be reached until one "entered into the Christ."

To prove the worth of the "Christian College," its students were expected to engage in "good hard work and brain perspiration." Bishop Charles C. McCabe urged his youthful listeners to turn their eyes to the approaching twentieth century which he foresaw to be "the most glorious century the world has ever seen." He sent them forth from the chapel with this ringing appeal: "Keep your garments white. Be strong in the Lord; be part of those that can be depended on." Graduates of the "church schools" were called to be on the cutting edge of the struggle to bring death to the "great wrongs" of the past. The Christian school had to survive!

Well, did the students on campus respond positively to these higher challenges and goals? We know members of the faculty spent much time to treat of problems which arose from infractions of "rules." Wesleyan's scholars did not argue the point that the variety of departments allowed them "large liberty of choice in study." They frequently voiced their sentiments in the columns of the campus paper. They protested against those who used up too much class time in lengthy recitations and responses. Some students participated in great numbers of "fast days," revivals, and prayer meetings. At the same time, many expressed concern that some friends neglected "their spiritual welfare." They lamented that too many acquaintances were "worthy and needy" and in want of aid. They advised "new students" to remember college was " a place for work," that their business was "to work." To quote from one admonition: "Character is built on labor." One editorial declared: "Education should not be considered merely from the standpoint of its commercial advantages . . . . It is not so much what you do with it, as what it does with you, and in you." When news reached the campus that an Ohio firm was advertising "orations and papers" for sale, the Wesleyan editors railed against "An Infamous Business," and they warned that only "mental bankrupts" would ever give patronage to such "literary crime far worse than plagiarism." Other contributors to the paper did not hesitate to brand "desecration of the Sabbath" to be "one of the greatest evils of the age," but one critic felt that no small share of the responsibility in the matter rested "upon the church."

And, was it worth while to attend college? Orations and essays printed in the campus paper repeatedly referred to leading and successful churchmen who had "begun as poor and humble students." An alumnus wrote back, in 1898: "Humility is an art which everyone should learn. True humility is always graceful and becoming. It is strength to the wise and honor to those less wise . . . . To the youth the art of humility is a difficult one." Students read in their paper that it was wrong to waste time, that they must learn to "do that which is most necessary first." The editors reported with exhilaration when one hundred students "professed conversion" and that for "a number of years the whole of each graduating class have been professing Christians." Then followed this question: "Does this mean nothing to those who believe in Christian education?"

Those who wished to persuade their fellow learners to walk the higher grounds bemoaned "the blighting curse of 'Ponying'," called such cribbing to be a "species of theft," and warned that he who practiced it would become "but a dwarf and an echo." Editors likened the plagiarizing of a literary production to disgrace, and happily proclaimed that "such a thing is unknown at the Wesleyan." Many students needed to cultivate self-reliance, but an editorial advised each person to have his or her own "peculiar way." In addition, wrote the author, "Imitate some one's goodness, if you like, but don't take their way of being good." One commentator took up pen to condemn that ambition which "springs from selfish and unscrupulous motives," for such was a "great menace to the social and mental life of our colleges." Another hailed punctuality as "the main spring to a successful career," for to be "behind time" was slothful and negligent. A sort of wrap-up flowed from an editorial pen to note that curves in railroads often hindered the forward progress of a moving train; so did "every curve and turn in our Christian pathway" impede Christian progress. But the "straight and narrow" was not for all. One reporter had heard a former student state that he was not a Christian and had entered another institution of learning because "they are all Christians up there at the Wesleyan and I would not enjoy myself unless I too became a Christian." The reporter may have put "things" in more accurate perspective when he confessed that those "at the Wesleyan" were not all angels, that there were "two or three angels . . . at most, and more likely not one."

Well, angels or not, some of Wesleyan's young men had been tempted by the "cursed saloons" in Lincoln, and Wesleyan's editors urged the students to "unite in the Anti-Saloon League." Its membership grew rapidly on the campus. The W.C.T.U. had an active chapter which met regularly "on campus." "Drinking and Rowdyism" went hand in hand, proclaimed one orator as he held to his title. The campaign against liquor may have achieved some degree of harmony on the campus when the editors borrowed this subtle warning:

> The Paderewskis, and the Godowskys, and the Drinkwhiskis, and the Whisdrunkskies, and the Winebibskys, and the Beerkegskis, and the Chuckleheadskys, and the Rattlebrainskis, and the Silvertongskys, and the Mugwumpskys, and the Blatherskitskys make great music in this world.

So it maybe was!

Life on the campus may have been "up to snuff." The "Student Handbook" was usually "overflowing with good things." We know that "things" were rough when Nebraska Wesleyan opened in September, 1888. If the campus needed "ornamenting" and a "Ladies' Hall," these and all other niceties would come in due course. By 1893, many students found rooms for $1 and $2 per month; those who preferred "steam heat, Brussels carpets, and extra furnishings" paid more; board and room topped off at $4.30 per week. The homes about the campus had sprung up in abundance, and University Place was "largely made up of Christian families" who had congregated to educate their children and to house and feed students. The "boarding club" had ceased its operation, but the concept of such accommodation persisted. Books, new and second hand, were available at near cost from the treasurer's office. The "cadet uniforms" came at rates "far better than . . . at retail." New "walks" were making their appearances. Students did "janitorial services" for 10¢ per hour, with room rent thrown in for good measure. When the faculty organized a "fire brigade" to burn the dry grass "off the campus," students rallied to assist. When items came up missing from time to time, students and faculty exercised "more vigilance." Any and all efforts to beautify the campus gained much attention, and the Board of Trustees did not fail to thank the young people for their "work done" when such occurred.

Certainly, by 1897 affairs on the campus had become a bit more sophisticated. When "overcoat stealing" had become "too promiscuous to be fun," the editors of The Wesleyan offered stern warning: "And the fellow or girl that would do such a thing ought to be handled so roughly that they wouldn't be able to wear an overcoat afterward." Other students had cause to be disturbed when the management of the railroad's mills in Havelock announced that all workers had to reside in that town; many students attending Wesleyan worked in the mills, and it would have been costly to the home-owners of University Place were their rooms to be vacated. Too, the faculty would have found it difficult "to approve" homes in Havelock. Implications indicated that many young men found work elsewhere.

Editorials in the paper rendered severe protest because the "reception room" in the building was securely locked nearly all the time. The "Welcome" sign above the door to the room was conspicuous, and visitors felt "a little chilly" because no one came with a key. Some men of the campus became disgruntled because some of the "ladies" donned their big hats with their long feathers, mounted such upon the "latest twists of the hair," and then walked three abreast along the sidewalks, "revealing their deficiencies in knowledge and etiquette" as they never gave an inch and pushed the gentlemen "off the sidewalk into the juicy mud." All of this became quite an editorial issue, with charges and counter-charges. A while later, a happier note disclosed that "quite a number of ladies have adopted the practice of removing their bundles of feathers at entertainments." For those females who persisted in their offensive conducts along the walkways or at concerts or lectures, some males suggested an "accidental stepping on skirts," even if to "rip them loose at the waist," or to resort to a "thumping process until bonnets were lowered." No one seemed to object to the use of the new foot-scrapers installed before all entrances into the building, for it was far better to scrape outside than to sweep within.

Causes for disharmony continued throughout this first decade. "Verbal harassment" of all sorts seemed to be a popular sport, and offenders soon found themselves classified as "ungentlemanly" and "uncivilized," as "barbarians who ought to be sent to industrial schools or to manual training institutes." The cloak rooms on the first floor were much too dark and small; many provoking and frustrating experiences had occurred; new hats and expensive coats often fell to the floor and were trampled; "language very unbecoming to a Methodist institution" came frequently from the shadowed recesses; lighted matches often "brought great danger to clothing," if not to the entire building. One may doubt if this poetic incident happened in the darkened cloakroom:

Darkibus nightibus,
    No lightiorum,
Strikibus postibus,
    Breechibus torum.

Whatever some of the on-campus irritations may have been, one underlying condition caused far greater anxiety. The "hard times" of the 1890s had prevailed for four years, and by the spring of 1897 many of Wesleyan's students had quit boarding with families and were attempting to cook and eat on their own or to band together in "clubs at cost." Home owners and housewives who had expected to make a "lucrative business" by keeping boarders found little profit in many cases, and too many students had been eating "cold lunch" with scanty preparation noon and night and at high cost to their health and "nerve force." The "batching system" tended to ignore "the laws of hygiene." Editorials in the campus paper almost pleaded with those who "batched" to sacrifice other things and to keep their "three warm meals, well prepared, and served at regular hours." The editors estimated that in a year the "average student will spend from one to two hundred dollars for board, room, books, and clothing"; but to many, those dollars were beyond reach.

Some of the handbook's "good things" referred to parties, dinners, and banquets. Taffy-pulls provided many occasions for merriment, and gentle co-eds were not unafraid to seize an opportunity to attempt "to fill the capacious maw of a brother classman . . . with a goodly sized fragment." No doubt about it, "Youthful vivacity is a spirit and being of college life!" The campus editors wholeheartedly endorsed "Co-Education" and found it to be "a judicious companionship of the sexes," a "delicate sensibility," a "polished culture" which distinguished "the lady and gentleman from the coarser stuff." The college lad and lass had "grand opportunity" to discover the "worth hidden away within each other," to find a wife or husband. Jessie B. Cassidy, in October, 1893, urged the girls "to let a little fun creep into each week's work," "to watch the foot-ball match," and "to be spirited, vivacious, witty, well-rounded mentally as well as physically."

When the lady members of a senior class banqueted the gentlemen, a Wesleyan poet summed it up:

> The unwilling soul would ever stay
> In such revelry,
> And sit and eat itself away
> From bliss to misery.

When Chancellor and Mrs. Crook held a reception for the "ladies of the campus," the "gentlemen of the campus" provided entertainment; a few days later, they reversed the roles. Editorial comment was to the effect that the occasions were indelibly fixed in memory. Then, when the Crooks entertained the Seniors and the Juniors, the paper's penman viewed the event to be "a higher form of class emulation . . . than the ancient hazing and cane rush." The hosts presented their guests with "dainty sunflower souvenirs," and the reporter found these "trophies of more pleasant memories than broken noses and embezzled refreshments." Change was in the air, apparently.

As the years unfolded, the annual banquet hosted by the Juniors for the Seniors became a regular event. As reported, the one of January, 1897, rose to such heights in the Grand Hotel that no "previous number" could "hold a candle to it." The "gay throng" commenced its five-course menu at nine o'clock, and toasts and other presentations took until "the midnight hour." P. H. McPherrin officiated as toastmaster, and all of this followed:

Oranges.
Toast: "Our Guests," Response, R. R. Ellinwood
Oysters. Fish.
Toast: "Our Hosts," Response, Mrs. Myrtle Myers.
Celery.
Turkey.
Mashed Potatoes. Hot rolls.
Chicken Salad.
Saratoga chips. Pickles.
Queen Olives.
Bread. Coffee.

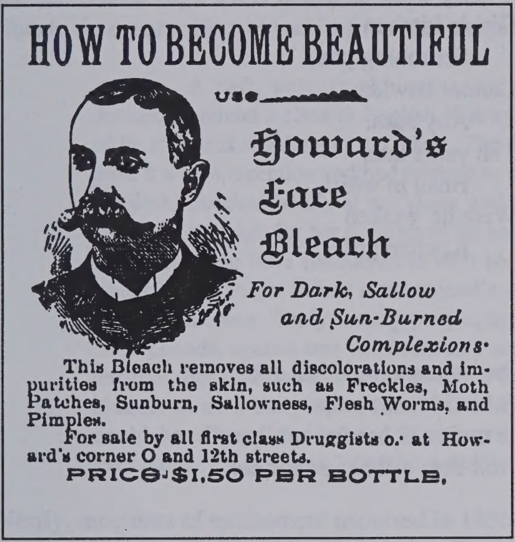
Toast: “Junior Memoirs,”	Response, S. M. Greene.		
Toast: “Senior Anticipations,”	Response, J. W. Embree.		
	Ice cream.	Cake.	
Toast: “Joys of College Days,”	Response, Lillian Lytle.		
	Cheese.	Wafers.	
	Tea.	Coffee.	Milk.
Toast: “Our Alma Mater,”	Response, J. F. Gettys.		

Another delightful repast came annually for the Seniors when they came for breakfast to the home of Dean and Mrs. Lowe. The menu for May 1st, 1897 – Oatmeal with cream; Wafers and Bananas; Salad; Salmon and Biscuits; Saratoga Chips; White and Brown Bread; Roasted Chicken and Mashed Potatoes; Rolls and Radishes, Lettuce and Pickles; Waffles and Syrup; Strawberries and Whipped Cream; Angel Food; Nuts and Fruit; Coffee and Cereal Postum. This morning's intake lasted from 8:30 until noon. Believe it or not? For an annual banquet one year, the Seniors nibbled away on these delicacies: Stewed or Raw Oysters, Celery, Olives, Radishes, Cold Kerebee Salmon en Mayonaise, Cold Turkey, Tongue, Ham, Pickled Lamb's Tongue, Chicken Salad, Albany Rolls with Butter, Ice Cream, Selected Cake, Fruit, and Coffee.

Less special occasions, such as oratorical contests, music programs and recitals, rallies of any sort, and some athletic events, were often followed by “oyster feeds.” Teas and refreshments of all sorts were common offerings.

Early in 1897, the editors of *The Nebraska Wesleyan* conducted a survey, “A Symposium,” to find from the women a profile of “The Ideal Young Man.” Opinions poured in from nearly all requested sources, and an image emerged. *He* was to be about six feet tall, not under 150 pounds, straight and muscular; was to have reached a high point of culture – physically, mentally and spiritually; was to possess these qualities – grace, grit, gumption, kindness, modesty, unselfishness, purity, gentleness, integrity, and reverence for the good, beautiful, and true; was to be ready “at any time to don an apron and help his tired mother or sister in the kitchen” and to treat all women with respect; would seek, as a Christian, to imitate in daily life the virtues of Jesus Christ and to give evidence of “love for the allwise Father.” One respondent wanted *him* to be “just as sweet as he can be.” Others hoped some musical talent was hidden away in this unusual male. All “the ladies” were not carried away with the theme and chose to be “realistic.” One non-enthusiast had found too often that a young man imagined the world to be made for him, alone, and that there were “lots of him.” Another had “no ideal young man” and thought it “foolish to have one.” Furthermore, she intended “to remain unmarried” and to devote her life “to the emancipation of my sisters.” Her final disclaimer put it straight: “An ideal man! My, I never saw anything that ever even suggested such thought to me.”

The men had their turn to treat of “The Ideal Young Lady.” Tallness or shortness seemed to make little difference, but slenderness of form and action with “true grace” found favor. This young lady was to have a firm mind and an opinion of her own and to be ambitious for her own cultural advancement. She ought to be sweet, cheerful of disposition, not overly stylish, but refined in taste, a musician, amiable, virtuous, not flirtatious, lively, spry, full of vigor, and a true Christian and “not afraid to say so.” Some departures from the general pattern of opinion sought the girl who was "neither flippant nor foolish, not the 'teehee' pea-cock, gum chewing kind," or the "new woman" who had no bloomers to be "found in her wardrobe." One male respondent admitted: "Well, I haven't got her yet." He was hopeful despite earlier failures at romance, and he ended on these positive tones – "I have started a moustache, and know much more than I used to."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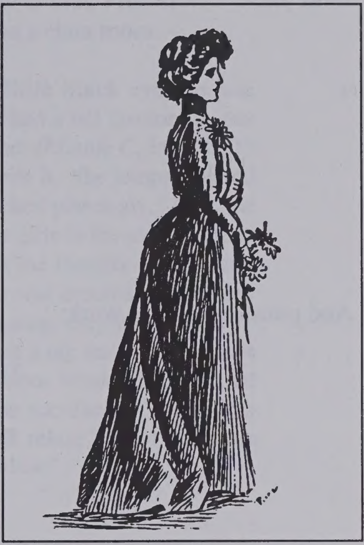

Well, as "Co-Education" truly presented "grand opportunity" for each college lad and lass to discover "the worth hidden away within each other," the contagion of romance spread on the Wesleyan campus. One writer claimed that he pitied "anyone who treads life's way alone and never learns to love." The issues of the campus journal became open fields for articles and poems which treated of romance, but some authors couldn't pass by their opportunities to poke fun and to give gentle warning. To counter "the mania for getting married," came this small piece:

A little miss,
A little kiss,
A little bliss,
It's ended.
A little jaw,
A little law,
And lo, the bonds are rended.

Or, perhaps, some ought not be too carried away by Dan Cupid:

What is love?
"Two souls with but a single thought,"
Is one old definition;
"Two souls with half a thought apiece"
Fits better the condition.

The editors may have felt that some of the men ought exercise more foresight –

Girl in hammock
Reading book,
Catches man
By hook or crook.
Girl in kitchen
Scrubbing pan,
Cannot bewitch
Any man.
Ten years later
Head in whirl,
Wish he'd taken
Kitchen girl.

And punsters were at work:

He who courts a maid has got
A hard lot, we aver.
For he must ask her for her "paw"
And then ask her pa for her.

From the Yale Record came this warning:

He seized her in the dark and kissed her,
And for a moment bliss was his;
"Oh, my, I thought it was my sister,"
He cried. She laughed and said, "It is."

Well, "romance" wasn't always the subject of the campus poets. Examinations came into focus with regular threat, and reactions ran the full gamut of response. In 1898, R. W. C. gave what to him was "good advice":

Examination days are done;
The "cramming" process through;
The last semester's work begun;
The course starts out anew.
A resolution new I've made,
That till my next exam,
The work, now on, piece-meal shall be;
No more I'll "stuff" and "cram."

For brevity's sake came "A Winter's Tale":

Cram,
Exam,
Flunk,
Trunk.

Campus essayists did not forget that the professors perpetrated those exams, and various opinions floated around. One noted: "If all college professors had learned their lessons and taken advantage of their opportunities as well as they want their students to do, this would be a wise world." Another suggested to his classmates: "Remember now thy lessons in the days of thy zeal, while the tired days come not, nor the times draw nigh when thou shalt say, 'I can't answer that, Professor.'" And, from time to time, something of real importance transpired in a class room: –

> A soft, velvety skinned and cute little black-eyed mouse decided to attend a class in English History. It had a tail fastened to one of its ends and whiskers to the other. The teacher (Minnie C. Jay, Ph.D.) gave it a cool reception and had nothing to do with it. She jumped behind the desk, clutched wildly at her skirts, and shrieked piercingly. Alas, the table was too high for her to jump on to; and the girls in the class climbed on chairs. The boys shuddered in their seats at the thought of the awful slaughter that might follow if the animal's anger was aroused. "Just think of it," think they, "only twenty people, aggregating only about 2500 or 3000 pounds, against one whole mouse, and that a big one! The odds is terrible! But something must be done!" Finally, one Winkelried prepared himself to save the people; some life had to be sacrificed. The results could have been direful and "too horrible to relate." But the gods intervened "for mankind," and the mouse was "slew."

Verily, moments of excitement occurred in 1896.

Even in University Place, the celebrants of Hallowe'en found delight in their assaults upon the village out-houses, but no reports indicated that any occupants were therein when the pushovers occurred. On more serious occasions, the "Preps" often found pleasure in their attempted interferences of activities featuring the college students, particularly the Juniors and Seniors. If the pesterings began just "for fun," they often mounted the scales into "free-for-alls" and "the boys" seemed often to step "over the line." Central purpose often intended no more than to drag "innocent little things" from the arms of their protective mates. If some doors were unhinged or panes of glass broken, or if some "crumpled heads" appeared on some shoulders, all was evidence of the vigor of the time. And, too, the faculty would have something to say about the events. Perhaps the greatest joy came for the "Preps" were they to capture an "upperclassman," to haul him "several miles northeast of town," and there to turn him loose to wander where he might. When some such melee transpired the eve before "Ground Hog Day," the campus editors opined with confidence that "his porkship" had looked at the debris which cluttered the campus, and then at the "dreary-eyed and lesson-less students" who plodded classward, and had quickly jerked himself back into his hole to bring on six more weeks of cold weather. So it may have been.

Students, faculty, and trustees rejoiced mightily when benefactors presented gifts of any sort to the university. Early designated to be the "Cabinet" and which would soon become identified as the "Museum," the large room at the head of the stairs on the second floor of the building became early a depository for geological and zoological specimens. By 1893, a "building up of the collection" had become a priority, and The Wesleyan carried appeals for mammals, birds, reptiles,

The Museum, first location

shellfish, plumage, insects, and fur. Within a year's time, the paper with confidence expressed the hope that Wesleyan's collection of birds would soon be the largest in the State. Monetary gifts specifically aided this project. In 1897, when two students, R. D. Stearns and I. C. Lemon, mounted a large and beautiful peacock for the museum, they received warm praise for their "most artistic job," valued at $75.00. When the Orophilians, later in the year, purchased from a Dr. Riser his collection of 105 mounted birds and several mammals, these "rare species from the continent and . . . of the fauna of Nebraska" greatly added to Wesleyan's displays. When announced that the Riser specimens were to be valued at more than $300, a letter to "Mister Editur" registered a friendly protest from one who was not an Orophilian.

> i understand frum the last addishun of the Weslyun thet the orifiliuns haz bot the musium. now i ubject tu eny thing uf the kind, the orifiliuns is not the hull scule . . . . i dont bleev en munoplies . . . . them orifiliuns shuld not own the musium . . . . what wil the mimburs du with the musium whin they git thru schule! . . . i bet the trusteze wil make a big fus whin they here uf the sale. they wil suspend the fackultee and the orifiliuns two. i du hope u can du somthing tu git the musium back entu the poseshun of the collage.

The specimens remained, and generations of students at N.W.U. gazed upon their dust-gathering exteriors, later to line the walls of the basement two levels below.

The growth of the library was a topic of pride to be aired in the official publications of the school. The initial holdings came to about 600 volumes, more than half of them being "in history." As students, friends, and alumni made contributions of books and money, as the members of the faculty paid their "fines," as a few private libraries were purchased or given, as the "Literary Societies" found means to raise funds, often in sums of $100, more than 3,000 volumes rested upon the shelves by 1898. Extant accounts trace the identities of some of the donors: Bishop Warren, Senator C. F. Manderson, Dr. James Stevens of Central City, J. H. Mickey of Osceola, the Rev. Dr. D. W. C. Huntington of Lincoln, the "Edward Everett Literary Society," the Theophanians, students who often returned from vacations bearing books for the library, and alumni who helped build the "Library Fund." Too, any profit from sales of texts went to the library.

Beautification of the campus was always of major concern. When James Stevens gave "10,000 trees" to the school, these elms were immediately available for the campus and for the lots nearby upon which homes were being constructed. LeGrand M. Baldwin, in the mortgage and loan business and who had been party to the giving of the land for the new university, gave hundreds of dollars to beautify the grounds. The Board of Trustees on one occasion appropriated an expenditure of $100. The dry years of the nineties made it difficult for improvements in landscaping to match expectations.

Adornments of lasting quality for the campus came respectively from the graduating classes of 1895, 1896, and 1897. The first was a large boulder of granite which lies today to the west of "Old Main." The faculty hesitated not a minute to grant the request of R. J. McKenzie, who, as spokesman for the graduating seniors of 1896, sought permission to have constructed a memorial arch to stand at the St. Paul Avenue entrance to the campus. The Seniors of 1897 followed suit with a matching arch at the Baldwin Avenue entrance.* The seniors of 1898 aspired to install in the university's building a "tower clock" as their memorial, but the financial straits of the institution prompted contributions of cash – $180 for the "General Fund" and $270 toward endowment. A tradition had begun, that a graduating class leave a gift to the school.

M. A. Wimberley, member of the class of 1896, wrote nearly two years later a letter to The Nebraska Wesleyan, and he spoke of the ties which bound graduates to their alma mater.

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* For decades, except for weathering, these two arches stood virtually untarnished. They preserved in stone the names of the respective class members. One night, in the early 1970s, a drunken driver failed to make his turn and slammed into the Baldwin Avenue arch, extensively damaging it. Fortunately, an elderly craftsman knew the skills to restore – with little evidence to remain of the attack. Such was not to be the case in 1981 when another driver, with greater impact, laid low the arch at St. Paul Avenue. This assault shattered the stones, many of them beyond reuse. Replacement came in time for the university's centennial celebration in 1987 – new stones, new inscriptions, and cost of $14,000.
Walter C. Smith, member of the class of 1896, reminisced for The Alumnus (June, 1927) and wrote of the first arch. He recalled that members of the previous class threatened to destroy the arch. Rumor forewarned of the night for pending destruction, and "the town's marshal" deputized the president of the class to be "a special officer" to guard the gift. The "deputy" then deputized Smith, and the two, armed with revolvers, spent the night "at the entrance." According to Smith, some "former seniors" did appear, the two deputies "flourished" their pistols, and the crisis passed.

> There should be a bond of affection between every alumnus and his Alma Mater which time could not efface. To maintain this relation two things are necessary. The graduate must feel that he has received from his school that invaluable aid, that mental elixir, without which he could not be what he is. He should feel under lasting obligations to the institution that has made a man of him – and he will if he is a man.
>
> But, again, his college must secure and maintain that seat of honor among schools of her like that will cause no blush of shame to diffuse the cheek, and no doubt to seal the lips of their educational offspring as he counsels for her defense at the bar of a critical world.

Counting those who graduated in June, 1898, nearly 125 seniors had received bachelor's degrees from the institution. Of course, all were members of the Alumni Association. First formed in 1891, the Association had in 1895 opened its membership to the graduates of York College. In 1897, the alumni adopted a "Constitution" and called their Association "The Social Co-operative Union." The Motto: "All for each, and each for all." The Object: "To promote a feeling of true brotherhood among the members; to give any material or other aid possible in any way." Dues were 50¢ per year. Subsequently, "The Union" promoted literary programs on campus and receptions and banquets for the graduating classes. Officers of the Association urged all alumni to keep The Wesleyan posted of their activities. The issues of the paper indicate the graduates had a "burning desire" to receive the news from the campus.

A publication of 1898, an "Alumni History" of Nebraska Wesleyan University, is a significant document. Mary Alene Smith served as "Historian," and she and her assistants compiled it for the Alumni Association. They included information about York College and listed its graduates as alumni of N.W.U. They preserved much data on home-towns, current addresses and occupations, and photographs.

The Women's Wesleyan Educational Council was never part of the Nebraska Wesleyan University. It has left indelible impressions upon the campus and has preserved records of its many endeavors. Chancellor Isaac Crook, hard pressed to find sufficient monetary support to keep the depression ridden school solvent, had suggested that the women of the Methodist churches organize to aid the university. State-wide in outreach, it increasingly became Lincoln and University Place centered, but with subordinate councils elsewhere. The Secretary of the Board of Trustees referred to the "Woman's Educational Council," and other officials and editors made note of the "Ladies' Council" and of the "Woman's Council."

Methodist women did marshal some of their ranks in April, 1896, and they formed their council. Within two months they were able to propose that they contribute to the trustees a sum of one thousand dollars "to be applied on the salary of Isaac Crook, Chancellor." To seek a greener pasture elsewhere, Dr. Crook had tendered his resignation, and the university owed him a full year's salary. The trustees much appreciated the ladies' offer and considered terms for repayment, but rejected the generous offer. Such was the first action of this Council.

In March, 1898, the W.W.E.C. filed articles of incorporation with the Lancaster County Clerk, and its central purpose was "to promote Christian

Benevolence and Education." These ladies had already concentrated their attention upon the crowded quarters of the "Music Conservatory" at Wesleyan – north end, top floor of "the building." Professor Oren E. Locke, according to an editorial in The Nebraska Wesleyan, had so built up the department and "gained such a reputation" that students were "coming from abroad to avail themselves of the instruction." He was ably assisted by Mary Alene Smith. Locke had been educated and trained at the Leipzig Conservatory and in Italy, had taught six years in the Boston Conservatory, and had directed for eleven years the Conservatory of Northwestern University at Evanston. The "systems" employed for pianists, vocalists, violinists, and other instrumentalists reflected his Leipzig heritage. By mid December, 1897, the members of the Council had taken steps to plan the construction of a "conservatory building," at cost of about $50,000. Hopes called for an "audience room to seat 1,000 persons," a pipe organ, sufficient practice and teaching rooms, and adequate toilet facilities. If Professor Locke's program had "burst all bounds," the Woman's Wesleyan Education Council was going to turn the pain into pleasure. Mrs. S. K. Daily was a central figure to prompt the Council into action and incorporation, and Mrs. L. O. Jones took up the gavel in the spring of 1898. By this time, architectural plans were in hand; and, as pictured, the "proposed conservatory building" caused great enthusiasm. Miss Jessie M. Lawrence had joined the faculty to teach violin and piano.

We remember that the "Plan of Agreement" which led to the incorporation of "The Nebraska Wesleyan University" provided that the three colleges at York, Bartley, and Central City continue within the system and direct students into the more advanced studies of the new institution. Many Nebraskan Methodists were sorely disappointed as the older schools closed their doors. Simultaneously, the idea remained much a part of Methodist thought and appraisal that "seminaries" were needed throughout the State to enable students to make up academic deficiencies and to study for at least two years before taking more challenging college work. The Board of Trustees for the new Wesleyan spent long hours while searching for solutions to problems arising from the closing of the older schools.

Nebraska's Methodists likewise had to entertain and weigh in balance proposals for the founding of new seminaries. Each of the three conferences seemed willing to sponsor an academy or a seminary, and proposals came from at least seven towns – Atkinson, Douglas, Orleans, Pender, Norfolk, Scotia, and Weeping Water. Five never reached any suitable measure of fruition, and the two at Douglas and Orleans became operable. For two years, maybe three, in the early nineties, the school at Douglas gave some promise of success, but its effort did not endure. In full swing by the summer of 1893, the seminary at Orleans seemed to flourish under the auspices of the West Nebraska Conference; but, whatever its success portended, the school closed its doors in 1897, when its funds were lost because of the failure of the National Bank of Orleans. Methodist expectations for a larger "university system" with "feeder seminaries and academies" were simply not to become reality.

Enthusiasts likened Lincoln to a "Magic City" with its many railroads converging as spokes to a hub, and the founders of "the Wesleyan" soon hailed University Place to be a "Methodist Mecca" and another "Evanston." If certain classicists had earlier wished to name the new town "Athens," more practical

Methodists had overruled them. The town and the school grew together and inseparably, each to benefit and to assist the other. Citizens and college folk were mightily pleased that the town was close enough to Lincoln to enjoy all the cultural advantages to be found in the larger city, but far enough removed to be free from its haunts of vice and crime. Lincoln's population was about 50,000, and the Methodists had at first intended their university's community to become a "splendid suburb" of the Capital City. But the threats of the "hated saloon and pool hall" brought quick decision to gain separate incorporation, and for more than ninety years no intoxicating beverages or liquors were to be legally sold or served within its approximate boundaries.

The town's center rose two blocks to the west of the campus, and its main avenue ran north and south and bore the name of Bishop Warren. The four central avenues to cross from east to west were Pitcher, Baldwin, St. Paul, and Madison; Pitcher (16th Street) and Madison (19th Street) would border the campus respectively on the south and north. Earliest access to University Place was by foot from the railroad station in Havelock and by private horse-drawn carriages. L. W. Butler built his Star Livery Barn to the south of the town on Warren Avenue, and from there he ran a "Hack Line" which met the trains at Havelock and the street cars which came eastward in Lincoln along "R" and "Y" streets. Students who came to the campus for the opening of the University in September and October, 1888, rode the "Butler buses." Within a few months the "trolley line" had completed its construction to the town, and a great advantage for the school was at hand. One could ride from the heart of Lincoln to the center of University Place in a half hour and for 5¢. Within another year's time, this "Paradise of Lincoln's suburbs" had seventy-five residences constructed and had arranged for "telephone connections" with the city.

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True, progress had come rapidly. Charles S. West, writing in 1926, remembered vividly his arrival the morning of March 6, 1889:

> . . . I went aboard a horse-car on O street . . . , and trundled out to University Place. There were no trees there then, and as I recollect it there were twenty-one wooden houses . . . on the two and a quarter square miles of bare prairie which formed the village site. The great stretch of campus was devoid of trees or shrubbery, and . . . yellowed sinuous paths like sheep-trails led from the few houses in the vicinity to the doors of the great red brick building which stood stark against the sunlit sky. To one fresh from the woods and gardens of Michigan it was a scene suggesting desolation . . . .

By 1900, the town had its experienced public officials, its long-established post office, its public school, its volunteer fire department and town marshal, and three grocery stores, a bank, a hardware, a drugstore, a barber shop, and the livery stable. Growing rows of elm and maple trees lined its streets. The water tank in 1894 took its place on the crest of a high point within the southeastern corner of the campus. Electricity, too, was in vogue and use. The town's officials had earlier forbidden cows to wander about in the community. In 1892, the Executive Committee had directed that an annual fee of $2.50 be charged "to graze an animal" on the campus or upon the university's property, and townsfolk and members of the faculty were expected to pay. Also, the hay was to be harvested each year and sold.

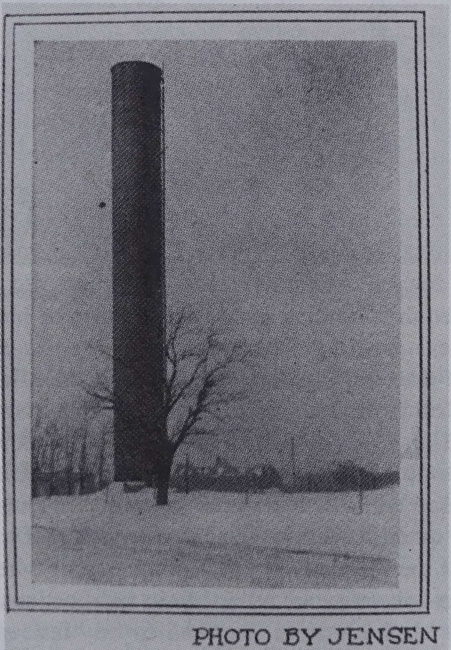


PHOTO BY JENSEN

Ethel Booth noted that an "unusual relationship between townsfolk and campusfolk existed." Many inhabitants designed their large homes to house both families and students; members of the faculty knew their neighbors, and rare was the decision to withhold "approval" for student "board and room." The Board of Trustees had sold the lots to the owners, and often with special concessions. Perhaps by 1895, the "Place's" population had reached 1,500; by 1900, the number claimed was 2,000. For at least a year, the town's newspaper, The Gazette, located its shop in the southwest corner of the basement of the university's building, at a rental of $10 per month.

Part of the heart of this "Methodist Mecca" was the University Place Methodist Episcopal Church. Established when the school opened, this Church held its services in the Chapel "on the top floor" of the school's building. For nearly fifteen years, university and church shared common facilities, hymn books, janitorial services, and some expenses. The minister of "University Place charge" was almost an integral part of the faculty. The members of the congregation reacted directly to each woe which fell upon the school and to each exultation and increased hope for betterment. Thus it was that this small "incorporated city of the second class" shared so intimately in the musical and literary and athletic entertainments of the university. Their mutual fortunes were closely intertwined, and neither could prosper without the other.

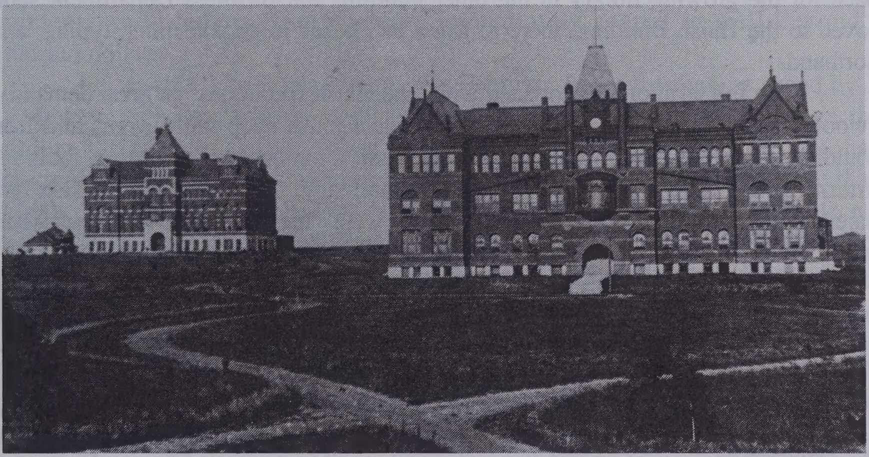
June 18, 1889, Bishop Warren presented to the Board of Trustees a proposal from Mr. Jacob Haish of DeKalb, Illinois. Haish was making a fortune from the manufacture of barbed wire, and he wished to construct and equip a building on the Wesleyan campus. The round sum came to $50,000. An initial $25,000 would pay for the building, and a second $25,000 would be in interest-bearing securities to maintain the structure and its equipment. These thousands were to accrue from the sales of Haish barb wire in Nebraska and further west. As a promoting agent, Nebraska Wesleyan was to accumulate one-half of the gross sales, and Haish would remit the sums in lots of $5,000. Professors of "The Haish Manual Training School" would teach mechanical drawing, wood and iron working, and electrical and other engineering "for the development of the mind in connection with the hand and for imparting a knowledge of the useful and decorative arts for the high ends of practical life." None of the monies could be used for any other department. Attached to the agreement were a few complicating strings, but these did not become entangling snares. Haish hoped that "coming generations of men be blessed" from his gift. Of course, Warren's news caused great excitement in the ranks, and the trustees accepted with unanimity and rendered vigorous "thanks" to both bishop and manufacturer.

Chancellor Creighton and an assisting committee gained certain concessions from Haish. Cost of the building grew to $50,000, with an additional $25,000 headed toward endowment. The changes in stipulations had come by the end of 1890, and one must wonder if the sales of "Haish wire" had not surpassed by far the initially anticipated revenues. A committee of trustees had visited with various officials of the railroads to boost purchases of wire for the fencing of the rights of way. The university advertised in its publications. Special bulletins and posters urged all Methodists to buy and to be "fenced in with barb wire!" Wesleyan's students "invented" a yell:

You Try 'er, You Buy 'er,
Haish Wire! Haish Wire!

Plans worked beautifully, and they laid the cornerstone June 9, 1891. Both Haish and his wife, Sophia Ann, were to put two stones in place, but Mrs. Haish became ill and could not attend. In a handwritten letter addressed "To Children's Children" and placed in a copper box within one of the stones, Chancellor Creighton made note that his wife, Mrs. Libbie Creighton, substituted for Mrs. Haish. Of this he wrote: "The significance of this official act by a woman is in the fact that this building is designed for the training of both sexes." He also noted that "our plan of Unification" had been chief among the motives which had induced Haish to make the gift.*

A Lincoln firm of Roberts and Wood designed the building, and Stephens Brothers constructed it. Peter Glass directed the stonework. Not as large as the main building, it occupied an area 126 x 60 feet and was "four storied." The site was "near the north line of the campus," more east than north of the first building. The new structure also faced west. December 16, 1891, members of the Board of Trustees inspected the building, found it to be "ready to be turned over," and pronounced "it as first-class throughout" and without liens or incumbencies for labor and material.



by courtesy of the Nebraska State Historical Society

"The Haish" and "The Main" Buildings, 1892

As advertised, The Haish Manual Training School contained machine shop, forge shop, moulding room, carpenter shop, lathe room, bench room, a telegraphy room, and a "mechanical museum." It would provide training in "Architectural and Mechanical Drawing, Wood Work, Turning, Bench and Machine Iron Work, Forging, Casting, and Mechanical Engineering – even a 'School of Telegraphy.'" The building's designers called for running water on each floor, with water closets and washrooms, and "steam heat." University Place was, as yet, beyond the reach of electrical power; so, the plan included a "power house," a single-story structure of 48 x 36 feet, to be separate and adjacent in the rear on the east. Expectations were that the plant would for the first time supply power for both campus and town. Although wired to be lighted by electricity, "The Haish" first used wall lamps with reflectors. The power plant also contained a foundry. Rooms on the third floor were reserved for an armory and drill. Planning and construction had reduced danger from fire to a minimum.

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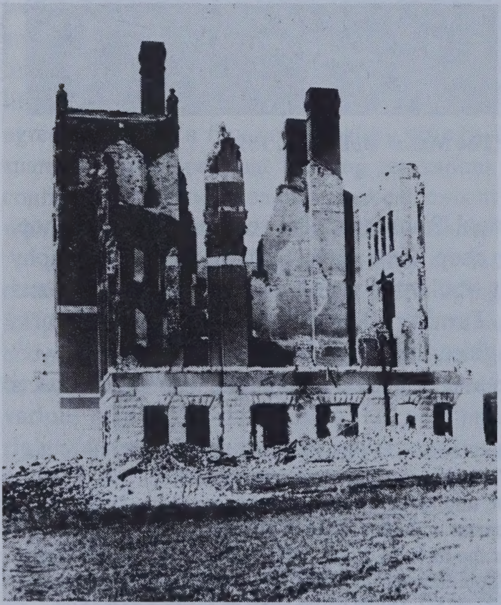
* Other items placed in the box, retrieved and preserved, included the following: Texts of the "Minutes of Joint University Commission" of 1886, the "Plan of Agreement" of 1886, and the "Charter" of January 20, 1887; photos of Dr. and Mrs. Creighton, of Mr. and Mrs. Haish, and of others; program of events for commencement activities, June 3–10, 1891; copy of poster advertising the laying of the cornerstone for the main building, September 22, 1887; minutes of the meetings in 1890 of the three "Annual Conferences" of the M. E. Church in Nebraska; copy of the "Second Annual Catalogue" of N.W.U., 1889–1891; copy of Haish's pamphlet, "The Barb Fence Regulator"; and copies of seven newspapers, somewhat current with the day.

Occupation and some use of the new facility began in March, 1892. Professor Charles D. Rose served briefly as the "Superintendent," but Professor S. S. Videtto took over in the fall. Six members of the faculty assisted the Superintendent, and students who enrolled in the special programs paid special fees which would total $100 per annum for three terms. As Chancellor Crook later noted, "The Haish Institute" was designed to furnish a complete course in manual training and the mechanical arts, "together with such literary requirements as will complete a practical liberal education adapted to the active pursuits of life." And to provide much needed space for the growing library in the other building, the Business Department soon moved to the Haish Building, there to teach its classes in bookkeeping, typing, and shorthand.

The fall term of 1893 opened with "the Haish specialties" in great demand – a woodworking and drawing department, a blacksmith shop with forges and iron moulding, a machine shop, "a power fan for blast, a ton cupola for casting, tools for pattern making and fine cabinet making, a band saw, and a former." Haish had spared nothing, and the program and facilities were "the finest . . . in the Missouri Valley" and "second to none in the United States."

But, the bubble burst. In the early morning hours of January 29, 1894, the Haish building burned to the ground, a total loss. Prof. G. W. Rausch, head of the iron department, rescued a few tools. Prof. F. A. Alabaster related that the people "stood by helplessly and watched it go," and a "mournful silence" prevailed. As later detected, an arsonist had spread kerosene over the lower floor and then ignited it. Before anyone had noticed the brightening glow which mounted in the interior, any chance to extinguish the blaze had passed. Besides, University Place had no "fire department or water works." The tragedy compounded because the building was uninsured; the trustees had inquired about rates, had found the quotations too costly, and were seeking better terms.


"all that was left"

Scarcely had the smoldering ruins cooled before trustees, faculty, students, and citizens of University Place formulated plans to rebuild "The Haish." The editors of The Wesleyan waxed eloquent in their appeal:

> Progress must endure the fire of sacrifice. Faith must fortify the heart. The pocketbook must rear these mighty walls. What humble means may be used to build eternal greatness . . . . Methodists of Nebraska, offer a prayer to heaven and put your hands in your pockets for this university! Nurture these great forces for Christ, the church and civilization!

A new "yell" rang forth:

From every Epworth League
We want an annual dollar!
Haish must be built!
The debt must melt!
Just let the money holler!

Payments and pledges from students immediately soared to well beyond a thousand dollars.

For a while, the fever spread. On February 6, the trustees, as urged by J. H. Mickey, voted to "take immediate measures to raise funds to reconstruct the building." The Rev. G. W. Abbott, pastor of the University Place Church, had already gathered subscriptions from the local citizens to reach a sum of more than $4,000. The Belknap G.A.R. Post No. 318 promised to raise funds and to place a "memorial window" in the new Haish, and even to provide within the building for "a safe and convenient place . . . to meet, . . . and to keep its arms, flags, and all other relics and mementos." The A.O.U.W. Lodge wished "to do something." Expressions of sympathy poured in from far and near, and many writers pledged "to pay." One enthusiast suggested that the Board of Trustees hire a photographer "to the effect that pictures of the ruins be sent to preachers of Nebraska, Iowa, Missouri, and Kansas"; these pictures were to be "for sale" to raise funds.

Hopes did not materialize. Jacob Haish declined to return to the campus and to engage in plans to rebuild. Furthermore, problems arose which complicated a settling of the accounts with him. Only a small "shack" arose near the site; some classes assembled in it – as temporary means to ease the pressures again felt within the main building.

The school's officials turned to the Pinkerton Agency to do some detective work to resolve the mystery of the fire. More security for the main building was effected, particularly after a failure at arson had occurred in its basement. Members of the University Place Church talked seriously of constructing a fire escape from the east side of the Chapel, and their minister proposed such to the Executive Committee.

For a few years the debris of the ruins lay in place as grim reminder of the tragic loss of the Haish building. Whenever directed by Professor Rose, workmen and students used the bricks to construct walks. Eventually the rubble disappeared and the healing covers of soil and grass removed the scar. Students of later years rarely heard of "The Haish Manual Training School" – at Nebraska Wesleyan.

When Henry T. Davis completed in 1890 the manuscript for his book, Solitary Places Made Glad, he wrote with great enthusiasm about the glowing prospects for the new university. Not only would its students "never be ashamed of their ALMA MATER," but those men who, "under God, have been blessed with wealth" would endow the university and make of it "the safest and most profitable investment for the Lord." He observed that each Methodist preacher within the State of Nebraska was "an unpaid agent" and that no other Methodist institution had "ever had such a propitious start." The potentialities of the Haish gift and a promised endowment of $25,000 from W. H. Craig of Kansas City simply added brightness to the radiant expectations. Enrollment and payments of tuition put more color into the picture of hope. But, fire and smoke devoured the Haish Institute, and not a penny came in from Craig's estate. Too many pledges of support remained only promises; purchases of lots too often went into default, and mortgages foreclosed produced no income; trustees who had signed notes in behalf of the university found themselves embarrassed, particularly in the cases of J. J. Imhoff, who had served earlier as treasurer, and C. A. Atkinson, who served for years as secretary of the board.

A succession of "Financial Agents," beginning with Hiram Burch, found within the Methodist communities only meager financial support for "the Wesleyan," and their remunerations came on percentage bases from special collections taken usually on a "University Sunday" each year. Presiding elders and local ministers either put forth too little effort, or they found their parishioners simply did not have the means to contribute the much needed $2,500 per year which the school's officials at first hoped would come from the three supporting conferences. Forewarning had already pointed to troubles. Even with "Resources" (real estate and "endowment lots," buildings, and subscriptions) having reached $423,000, the school in the fall of 1891 found itself saddled with unpaid liabilities of $27,350 – including $2,000 "due to Faculty on salaries." The board had ruled that the lots could not be sold for purpose other than to raise endowment, that moneys raised from such sales not be used to cover operational deficits or to pay interest on borrowings.

When the Board met January 20, 1892, the "fiscal situation" for the university gave this picture:

Endowment Unproductive	
Campus and buildings	$233,000
University Place Lots	$155,560
Productive Endowment	
Notes given	$25,000
Real estate notes	$16,000
General Fund Unproductive	
Real estate	$22,000
General Fund Productive	
Real estate notes	$12,000
Total	$463,560

Income:	
Tuition	$6,000
Interest	$3,000
Conference Collections	$2,000
Total	11,000

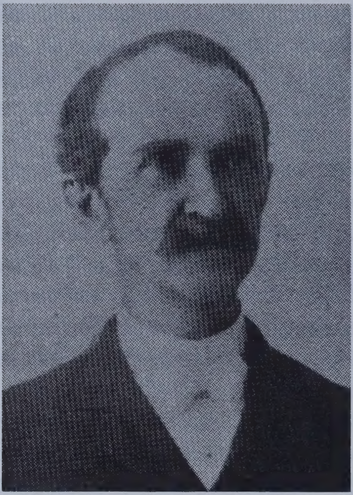
Expenses:	
Faculty	$11,000
Interest	$2,000
Incidentals	$3,000
Total	$16,000
Annual deficit	$5,000

The "situation" seemed desperate to the degree that Professor Ellinwood, as assistant treasurer and accountant, urged the trustees to sell all real estate, transfer the cash from "Endowment Fund" to "General Fund," and then use the annual income of $25,000 "to pay all our current expenses – with a surplus to accumulate annually." This the board did not do, but a crescendo of criticism began to mount against the leadership of Dr. Creighton, as chancellor.

As we know, Charles F. Creighton had played many stellar roles in the founding and directing of Nebraska Wesleyan. His demonstrated and acknowledged capabilities had brought much praise to him and had persuaded most Methodists in Nebraska to take for granted the new university would escape the ills of its antecedent institutions. As deficits began slowly to arise, Creighton had to bear the brunts of inquiries. Too, opinions among many of the students indicated that enthusiasm with his role as chancellor was cooling. In spring of 1892, the board found itself on the receiving end of petitions which requested that it not reappoint Creighton to serve as the school's chief executive officer. These petitions bore the signatures of presiding elders, of ministers from the three conferences, of laymen who were ardent backers of the school, and of students. But, petitions from others who stood firmly behind Creighton's leadership more than balanced their counterparts.

The board, without unanimity, in June, asserted its collective responsibility to govern the institution and reappointed Creighton to continue for the ensuing year. But a die had been cast, and Creighton would resign the following spring. David Marquette opined that Creighton lacked "the patience to endow him with spirit and tact to bring into line the doubting ones and conciliate the antagonists." The school's future would depend upon talents of successors to diminish "the feeling of bitterness aroused during the preceding years." Nonetheless, Nebraska Wesleyan's first chancellor had done "an excellent piece of work . . . during the school's initial five years of existence." The faculty voted to confer upon him pro causa honoris the title of "L.L.D. Legum Doctor."

Professor I. L. Lowe, Dean of the College, took on the role of "Acting Chancellor." At commencement time, June 14, 1893, the Board appointed a committee of five to search until a "sufficient number of suitable applications" had been received. Decision came on August 3, when the trustees, with eventual unanimity, elected Dr. Isaac Crook to be chancellor. Crook, a graduate of Ohio Wesleyan University, had served on staffs in schools in Ohio and Wisconsin, and at the University of the Pacific. He was both pastor and educator; and in September, the editor of The Wesleyan deemed him to be "a man of strong convictions, a profound thinker, a strict disciplinarian, yet all blended with a cordiality, a simplicity, a love which draws students intuitively to him." He was a descendant of Plymouth's William Bradford and of a grandfather who had fought at Bunker Hill. Tall, of wiry constitution and of a "fine wrought temperament," he gave full promise of being the man to match the mountain. But the times were not auspicious, for the people were



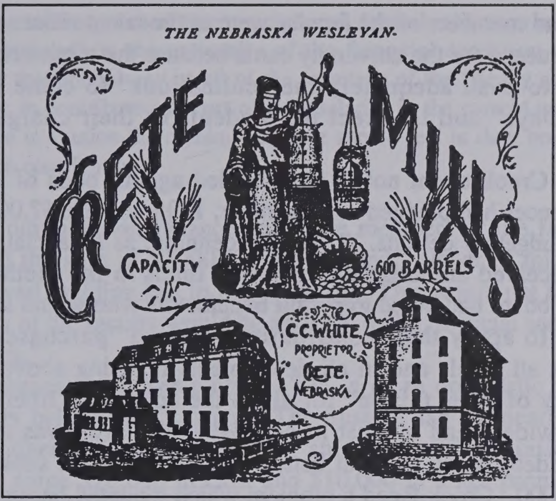
Isaac Crook, Second Chancellor

soon to be in the grips of one of the nation's most widespread and distressing economic depressions, and Nebraskans were being devastated by drouth and searing summer heat, the likes of a fiery furnace. Crook may well have possessed the patience and tact which Creighton lacked, and the secretary of the North Nebraska Conference recorded in September, 1895, that the chancellor, as a "great educator," was "skillful in his work, beautiful in his deportment, and a gentleman and a Christian," and urged "all endeavor to collect on pledges and notes to make more secure the University." And there was urgency.

We have noted Crook's abilities to reorganize and to restructure the university's academic program. He had to witness the gloom which settled in after the Haish loss. As the summer heats of 1894 and 1895 withered the agricultural resources of the state, so shrivelled the potential economic resources of the struggling school. Financial support from the church dwindled to a mere fraction of what had been and was expected. Deficits crept upward, and by June, 1896, a full year's salary for the chancellor would be in arrears.

Crook faced another cause for discouragement, a succession of presidents for the Board of Trustees. Dr. Wesson Gates Miller, minister and presiding elder within the Nebraska Conference, served as president until June, 1893. He was the first to preside over the board, and his counsel and guidance had merited full trust and confidence of both clergy and laity. Rapidly failing health forced his resignation, and his death in University Place the following December 20 was cause for widespread sorrow throughout the State and on the campus. Henry T. Davis followed Miller as President of the Board. Davis had been on the board since 1890, had served brief stints as treasurer and as secretary, and was well versed in the history and needs of Nebraska Wesleyan. In December 1894, Davis was succeeded by C. C. White, owner of the mills at Crete, but only after the Rev. Dr. D. W. C. Huntington, pastor of Lincoln's Trinity Methodist Episcopal Church, had refused the office.

And, who was C. C. White? When Henry T. Davis received in 1871 from Bishop Edward R. Ames his appointment to be presiding elder of the Lincoln district, he found many people to be living in "cabins, sod-houses, and dug-outs."



While on circuit, Davis first met the Whites when he called upon them in their home. According to Davis, the Whites were not, as yet, "Christians" and believed they could never join the Methodist Church because they much enjoyed dancing and "saw no wrong in it." Implications disclose that the Whites experienced "conversion," no longer desired to dance, became leaders in Methodist circles, and were enthusiastic promoters of "Christian education in the State." White came to the Board of Trustees in 1889 and served briefly as treasurer and as secretary and in many other capacities. He was the first layman to preside over the board, and many hailed his election as a turning point. Within a few weeks, he seemed to emerge "as one almost indispensable to the future of Nebraska Wesleyan University." If there were reason for optimism, any uplift in spirit was cut short when White died suddenly at his home in Crete, September 20, 1895. This man, whom many would remember for his "cheerful, heroic Christian faith" and for his "noble character" and "unselfish devotion to the cause of Christian education," left his name to be remembered nearly to this day by those whose feet walked the grounds of N.W.U.

The trustees next turned to a farmer and banker from Osceola, Nebraska, who took up the reins of the presidency, John H. Mickey. Elected to serve on the board in 1892, Mickey had quickly moved into the central circle of persons who shaped and directed matters pertinent to the welfare of the university. He had been president of the board for J. J. Fleharty's ill fated school in Osceola, and then had served on the board of trustees for the college in York. He would preside until June, 1908, as President of the Board of Trustees of the Nebraska Wesleyan in University Place. His "love for the University" was quickly evident, and he was determined to keep the school "on track."

Meanwhile, as urged by Dr. Crook, the board had amended its charter and articles of incorporation to permit an increase of indebtedness to $40,000. This change enabled a procuring of additional loans, with the buildings and lots to be collateral. Low interest rates and terms of three to ten years were sought. Another change permitted flexibility in the transfer of funds from endowment to general expenditures. Real estate mortgages could thus serve as collateral for loans to meet certain of the more demanding claims upon the school's limited income. Members of the board and members of the faculty were at times not reticent to hint that much of the fiscal squeeze for the university came because the ministers and the presiding elders failed to push adequately the "collections" to come in on the annual "University Days" and to direct the students of their charges to attend "the Wesleyan."

Isaac Crook ought not to have battled against odds of defeat. The three annual conferences had pledged in September, 1895, to raise $7,000 to apply toward the school's budgetary deficits. T. C. Clendenning, as Financial Agent, and "Mrs. Dr. Crook" received authorization to solicit funds in the Methodist churches of Chicago. The board had voted to permit benefactors who would subscribe to lift the indebtedness to apply their contributions toward "purchases of lots." With enrollments at all levels and in all departments reaching above 400 and with an adopted policy of "free tuition" for all in the college of liberal arts and in the departments, widespread interest in Nebraska Wesleyan was manifest. But the institution's indebtedness stood at better than $60,000, and subscriptions to cover lagged at $50,000. Crook faced a problem which mounted because the conferences raised only $2,300, and the subscribers paid in no more than $7,300 in cash and $9,000 in notes. Money was "not coming in" and real estate seemed "unsalable at any price." The final Thursday in January, 1896, was designated for Methodists throughout the State as a "Day of Prayer" for the university. People's hearts may have been touched, but little money lay in their pockets and purses. Despite his efforts and expectations, Crook had seen the school's fiscal shortages grow by fifty per cent. He fully believed that Nebraska Wesleyan was "a Christian institution" dominated by "Christian ethics," that "God's bow" spanned Nebraska's sky, and that the Methodist families would "rally to the University." The too few crumbs which accrued from his noble efforts sapped his will to continue.

Although Isaac Crook had succeeded in his effort to "diminish the feeling of bitterness aroused during the preceding years," this "dignified, cultured, and scholarly . . . educator" found it too disheartening when Nebraska Methodists failed to respond to his pleas for adequate financial support. With the annual deficit increasing and his own salary among those yet to be paid, he resigned in June, 1896, to become president of Ohio State University. Under the circumstances, an onlooker might easily have asked if the Methodists in Nebraska had the will to save the institution.

The trustees moved quickly to allay mounting suspicions and asked Prof. Charles M. Ellinwood to serve, without additional pay, as "Acting Chancellor." Ellinwood was an ordained minister, headed the Chemistry Department, had served as Registrar and as Treasurer of the Faculty, had gained recognition as an expert accountant, had served as an ex officio member of the Board of Trustees while Assistant Treasurer, and was currently the Treasurer of the University. No one questioned his ability or his honesty, and auditing committees from the board had always found his books "in order."

For the members of the faculty, a discouraging message came from the board's "finance committee" in this resolution of June 9, 1896:

> Your committee understanding the quality and amount of work performed by the several members of the Faculty are unable to bring

> themselves to the point of recommending a formal reduction of their salaries; but such is the extremity of the financial condition of the University that should any or all of the members of the Faculty consent voluntarily to contribute any part of their salaries to the current expense fund of the institution the coming year, we should feel in duty bound to accept such contributions.

In addition, the Committee on Finance urged the members of the faculty to make contribution "until the sum of $1000 . . . be secured." Prior to this, some of the teachers had received building lots in lieu of salary. This would not be the last time when the members of the faculty would be asked to make financial sacrifices to keep the school "on track."

By conference time, September, 1896, a more optimistic spirit hovered over the financially beleaguered campus. The trustees had cut nearly $5,000 from the operational budget; "incidental fees" for students had been raised from $8 to $10 per semester; some $20,000 in cash and $10,000 in notes promised easing of the pressure of the indebtedness; Bishop C. C. McCabe was scheduling throughout Nebraska presentations of his oration, "The Bright Side of Libby Prison Life," for the benefit of Nebraska Wesleyan – and as "one of the grand army of men who saved the nation"; and Chaplain Orville J. Nave, S.T.D., had agreed to give to the university all profits from the sales of his The Bible Index – with its "elaborated topics" and hoped for readiness by June 1, 1897, with Prof. F. A. Alabaster to receive orders. J. H. Mickey, as President of the Board, had not hesitated to tell Methodist preachers in Omaha: "The University is on a better footing than at any time previously in its history. Crop failures and the prevalent complaint of poverty among the people have not resulted in weakening confidence in the institution." "University Day" would come the Sunday before Thanksgiving, and indications showed that stronger efforts than ever before would be made to raise the cash. Ellinwood, now in the role of chancellor, appeared before the Nebraska Conferences, displayed his "power and grace" as an orator, and received many assurances that "never had the church been more united and enthusiastic in its support of the University." With Methodist membership in the State growing rapidly and with nearly 400 ministers at work, a little "heroic work" promised to bring in a bountiful harvest of dollars.

So, prospects for Nebraska Wesleyan had begun to brighten. The nation's economy was on the road to recovery, perhaps as some sort of reflection of growing confidence in the business sectors which came in the wake of William McKinley's presidential victory over William Jennings Bryan in 1896. The weather had turned to adequate rainfall and more moderate temperatures, and money was more plentiful for purposes of education. Salaries for the faculty had promise of stabilization – with Ellinwood to receive $1500 for his several roles; with Charles Fordyce, as Dean of the College and Professor of Biology to enjoy the same; with other major professors to receive $1000; and with lesser amounts to reach those down the line. The academic year, 1897–1898, promised solid progress.

Ellinwood had to ride many horses on and off campus. He had a large family, and his wife's health was delicate. Various demands caused him to travel often. With rest and diet often uneven and disrupted, he fell ill in January, 1897, before an affliction of boils and high fever. Next he yielded to "la grippe," and was repeatedly in and out of bed. No doubt about it, the "Acting Chancellor" was hard pressed. Affairs on campus moved ahead on even keel, and the activities at commencement in June gave few outward signs that deepening troubles existed.

Some members of the board apparently were not satisfied with the "Treasurer's report," for they requested some improvements. G. W. Isham, D. W. C. Huntington, and J. R. Robinson asked for changes – that the Treasurer, who was Ellinwood, make "written report to the board of all receipts and disbursements" to cover the time between annual meetings in June, and that the annual report show "the income and expenses of the University under classifications of all receipts from all sources and all disbursements."

In September, vagueness in Ellinwood's reports caused the Nebraska Conference to receive from its Committee on Education a disquieting statement:

> Your committee has earnestly sought to find out the real financial condition of the University. As Methodist preachers are the agents of this University, and as we must represent it before our people, we owe it to ourselves and them to acquaint ourselves definitely with its true financial status, but we have not been able to get definite facts.

This dissatisfaction had spread, and the campus editors noted that the Northwest Nebraska Conference had collected no more than $175 "for education" and that "pastors put off taking the educational collection until it is too late to attend to it as it should be done." It was worth the printing to announce that certain members of the faculty and students were painting walls in the classrooms. Also, disagreements with a New York printer had delayed publication of Nave's The Topical Bible, his book's new title.*

The Board of Trustees met October 26, 1897, to treat of Prof. Ellinwood's request that he be "relieved of the duties as Acting Chancellor." Dr. Huntington moved that a resignation as Treasurer be accepted, and this the Board proceeded to approve. The trustees hired an accountant to examine the books of the university and to make by January 1, 1898, a report – "a tabulated statement in detail of all monies received and disbursed and all assets and liabilities, making a complete schedule thereof." G. W. Isham then was asked to serve as Treasurer and as "financial agent" at a salary of $600 for the year. A week later, John H. Mickey made another of his frequent visits to the campus, spoke to the students in chapel, and advised them "to be frugal, live within their means, and never run in debt."

Rather than Isham, the Rev. F. M. Esterbrook followed Ellinwood "in the capacity of treasurer," and Ellinwood stated that the change had come as "a great relief." The campus editors thought that "prospects for our University were never better." Also, the collections to come on "University Day" were to be devoted directly and specially to the salaries of the faculty who needed to be able "to pay their own bills without dickering off warrants." F. M. Esterbrook, in a letter to the pastors, stressed the institution's need of money, that "old obligations" were being paid, that "no funds for current needs" were on hand, and that funds should be sent in immediately – "even if to come to no more than one dollar." Was there or was there not a growing lack of confidence in the leadership of the school?

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* Full title was The Topical Bible, A Digest of the Holy Scriptures. The Executive Committee and Nave had entered into a formal agreement, a "Declaration of Trust," to govern a fair distribution of the profits expected from the sales of the book. For the university, a "Topical Bible Endowment Fund" would hopefully become of considerable worth.

Carrie Miller Ellinwood's health rapidly deteriorated, and the wife of the acting chancellor died Christmas Day, 1897. Forty-two years of age, she left eight children, the youngest being three. The outpourings of sympathy to Professor Ellinwood from campus, from University Place, and from throughout Nebraska was almost beyond measure. She was a much beloved person. In The Nebraska Wesleyan, the expressions of grief and condolence were eloquent. No one, as yet suspected that the acting chancellor had misused college funds. He continued to address frequently the students in chapel and to exhort them "to live more devoted, Christlike lives." He referred to the "uncertainties of life," and used his wife's recent death as example.

In mid March came the startling news that Ellinwood had resigned his position "as president of the Windom Bank" of University Place and had sold his interests to other stockholders. Within three weeks came disclosure that he had resigned from his position at Nebraska Wesleyan. The natures and extents of his so-called "defalcations" became news. Students, faculty, citizens of University Place, and Methodists throughout the State seemed almost to stop breathing.

The Executive Committee of the Board had, in fact, accepted on March 22 Ellinwood's resignation as "Acting Chancellor and Professor of Chemistry." He had given as reason "the advice of his physician," had placed his children in the cares of relatives, and had departed for Chicago. Recognized as a teacher of competence, as a skilled accountant, and as a devoted Christian, he had gained from his colleagues on the faculty and board only the highest of confidence in his integrity. The State Journal reported he had engaged in "the practice of floating university warrants." Disclosures revealed that he had carried on for several years a "series of frauds" and had deceived the trustees of the university and bank officials of Lincoln, University Place, and Burlington, Iowa. First reports were shocking, for he seemingly had embezzled at least $34,000. A more accurate figure published April 21 by F. M. Esterbrook showed an imbalance of $31,252.47. Minutes of the Executive Committee record that Ellinwood "agreed to turn over his property to satisfy the debt owed the university for moneys he had collected and appropriated to his own private use." Stocks kept by Ellinwood in the local Windom Bank and elsewhere, along with "other holdings," when turned over to the University, greatly reduced the margin of loss. Since most of the warrants he had deposited as collateral to secure his "personal obligations . . . should have been canceled and not used as collateral by him," and because of other circumstances, Ellinwood's balance to the university was largely negated. His surrendering of warrants to the amount of $4,938.34 may have nearly cleared the deficit.

Great anxiety was in the air. The campus editor reflected the concern:

> . . . Let our prayers and sympathies be given in the interests of our beloved Methodism, and especially the university which stands as its center of attraction and source of power. Let the "Sunflower" be our emblem, the "Yellow and Brown" be our anthem, and "Christian Education" be our motto, and the future glory of the Wesleyan be assured.

Resentments against Ellinwood were sharp, especially in University Place and within Methodist circles. When the Nebraska Conference of the Church convened in Fairbury, September 21, Henry T. Davis, again presiding elder of the Lincoln district and as requested by the Executive Committee of Wesleyan's Board, called the name of C. M. Ellinwood for "Arrest of Character." A select number of eleven ministers took up his case for trial. Two days later, this "select number" sustained the charges against Ellinwood and declared him disposed from the ministry of and expelled from membership in the Methodist Episcopal Church. Paradoxically, the State of Nebraska refrained from bringing criminal charges – perhaps because little, if any, claim remained against him.

After accepting in March 22 Ellinwood's resignation, the members of the Executive Committee turned with a rising vote to urge the Rev. Dr. D. W. C. Huntington to take up the reins of chancellor, and he gave them a prompt and decisive "NO!" A native of Vermont, DeWitt Clinton Huntington had for more than forty years served as an active Methodist pastor in his home state, in New York, and in Pennsylvania. In 1891, he transferred to Lincoln's Trinity Church and in 1896 took appointment to be presiding elder of the Beatrice district. Elected to Wesleyan's Board of Trustees in 1894, he soon became a member of the "executive committee" and spoke frequently on campus – at chapel and as special lecturer. He had had a long and intimate relationship with New York's Syracuse University and had refused to become chancellor of that institution. On numerous occasions, Huntington had successfully resisted attempts of colleagues to elect him to be bishop. By his own confession, he was "a preacher" and wanted "to stay in the ministry." When his associates on the committee pressed him further, to be "Acting Chancellor" just until after commencement, he adamantly rejected the idea – even that he take "three days to reconsider." His "No!" stood.

But J. H. Mickey, President of the Board, persisted. He and Huntington had become friends who greatly respected each other, and the Osceola banker had walked the floors of his own home as he searched and prayed for solutions to the school's accelerating difficulties. On April 23, Dr. Huntington agreed before the Executive Committee "to hold the school open until commencement," for the seniors were to have their graduation – no matter the personal cost. The "interim Chancellor" was obligated to continue his duties as presiding elder. He quickly met with the faculty and addressed the students in the chapel. Plans for commencement soon jelled, and he consented to give the baccalaureate address. Discipline and administration within the university bordered on disarray, but the shivering ceased.

F. M. Esterbrook in early May reported on the urgency of the institution's financial doldrums – even "a thousand dollars at once to meet interest on mortgage on our eastern loan" could cause him to "feel like singing the Doxology." He pleaded with pastors to send in all possible funds "collected and pledged from their members." Later in May, he again gave the situation a fuller dimension as he further addressed the "Pastors in Nebraska":

> . . . what we now need is the cash with which to pay expenses . . . . We have in round numbers about $30,000 in notes, and more than that in subscriptions, but we cannot collect either the notes or accounts . . . . Please pay us the cash soon . . . . Show your faith by your works.

The squeeze of the grim details received more underscoring when the faculty and staff announced they would hold no "annual reception" at commencement time.

The commencement issue of The Nebraska Wesleyan listed the twenty-two graduates and presented their pictures. The new editor-in-chief, Logan Roberts, summarized the nature and extent of Ellinwood's misdoings, assured the readers that the university had legally cancelled the warrants which the former treasurer had misused, and spoke with confidence that "proper management only is needed to secure financial success." He then made references to the team of "Dr. Esterbrook as treasurer and Dr. Huntington as chancellor." The paper also carried an editorial from the president of the Board of Trustees. Mr. Mickey's purpose was evident:

> I am glad to say that the way is clear for a great future for the Nebraska Wesleyan University. The conditions that existed when I assumed the humble duties of the position I now hold, which have hampered and hindered the work very greatly for many years, have been fully removed. The recent painful duties which we have had to perform will, in my judgment, meet the hearty approval of all true friends of Christian education. We now know to a certainty where we stand . . . . I am more hopeful now for the success and advancement of the institution than I have ever been since I have been on the board of trustees.

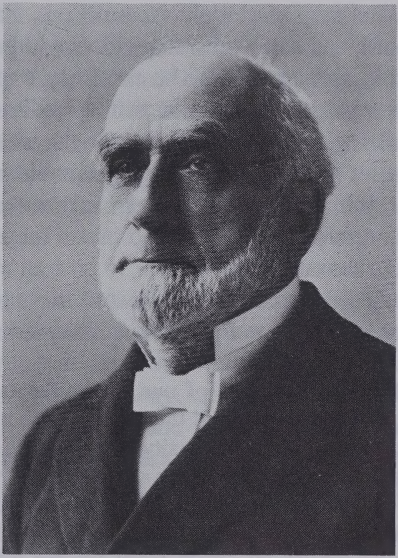
Mickey closed his article with praise of the faculty, commendation of F. M. Esterbrook, and fervent hope that Dr. Huntington would accept the office of chancellor.

This particular issue of The Wesleyan bore the date June 7, 1898, the day Huntington agreed to take up the reins of the office of chancellor. He knew, as did Mr. Mickey and all the other trustees, and as did the members of the faculty and the pastors in the State, that all would have to work as demons to make good any promise of hopeful forecast. The new chancellor had already passed his sixty-eighth birthday. He would serve for ten years.

Bibliographical commentary: Except for the Goode, Pitchford, and Sughroue accounts, the sources for Chapter 1 remain pertinent. Winship's thesis is a small gold mine of information, for he had access to some sources now misplaced or lost; his interviews of 1930 with older alumni are of great value; his extensive use of The Daily Nebraska State Journal (Lincoln) and of The Gazette (University Place) was sufficiently thorough. Archival collections at Nebraska Wesleyan University provide the following: "Minutes of the Joint University Commission" (1886) with the "Plan of Agreement"; the "Charter" (1887); the records of the meetings of the Board of Trustees, the records of the meetings of the faculty, and associated clippings which single out reports in newspapers of events relating to Nebraska Wesleyan; the "Prospectus" of 1888; the annual catalogs and other bulletins; issues of The Nebraska Wesleyan, 1893–4, 1896–7, and 1897–8. The "Minutes" of the meetings of the annual conferences of the Methodist Episcopal Church in Nebraska offer significant vantage points for observation, and the Historical Center of the United Methodist Church (Nebraska) lacks none of these valuable records. A small treasure-trove is Charles S. West's "Reminiscences of an Everett," written in 1926 and bound as Vol. I, 1889–1890, "Everett History." The Oro, published in 1896 by the Orophilian Literary Societies, is a gem. Certain issues of The Alumnus, a publication of the 1920s and early 1930s, preserves some priceless reminiscences. A "Nebraska State Journal Educational Souvenir" (Christmas, 1891) contains a remarkable two-page statement, with photos, to portray the school as it began its fourth academic year. David E. Wells (Omaha, Nebraska) has compiled records pertinent to "The Department of Nebraska, G.A.R." Jessie V. Yost, '69, in Women of the Council: A Heritage Scrapbook (1986) has compiled a remarkable and well-illustrated review of the historic accomplishments of the Women's Wesleyan Educational Council.

Chapter 3

THE HUNTINGTON DECADE: AND THERE WAS LIGHT



DeWitt Clinton Huntington, Third Chancellor

Writing to The Wesleyan early in 1905, H. L. Powers offered as fact what he opined, that "A more discouraging state of things was never given to any man to face than was given to Dr. Huntington when he was elected to the chancellorship." Nebraska Wesleyan's new chief executive was fully aware of that "state of things," and his decision to choose to accept had not come easily. He had prayed long and in agony over the matter, and his days and nights had been filled with hesitation and uncertainty. Even before he had agreed to be a sort of "interim chancellor," his entreaties had brought a response of unmistakable clarity: "YOU are not too good to go down under this pile of brick!" According to Bishop C. C. McCabe, "It was a bright day for Nebraska Methodism when D. W. C. Huntington was elected chancellor." A "famine time" was upon the university, and the "relief work offered no ease of accomplishment."

This Wesleyan was discredited and in disgrace. Few Nebraska Methodists felt inclined to pay their pledges to aid the sinking school and new promises of support seemed nonexistent. Shortages of funds hovered at nearly $93,000. Ellinwood's "defalcations" had reduced bold faith in the university to lamentation. The primary task was to win and to nurture confidence in new and unfaltering leadership. Huntington and a few handfuls of very dedicated and determined persons faced squarely into the wind, and they did not equivocate. They would succeed mightily, but their going was to be tough.

The nub of the task pointed to an approximate $20,000 in unretired warrants; to Isaac Crook's overdue salary of $3,500; to varied obligations to Lincoln's First National Bank, to the Windom Bank of University Place, to the German-American National Bank of Burlington, Iowa, to the Security Investment Company, and to the Boston Investment Company – sums which piled to nearly $60,000; and to an assortment of other bank notes and small loans. Herculean efforts by Huntington, Mickey, Esterbrook, Isham, B. L. Paine, John M. Stewart, other members of the board, and some presiding elders within the conferences of the church soon brought support to match the monthly expenses of the school. Remaining beyond reach were payments of interest to creditors and of overdue taxes on the lots. Too, the banks were unwilling to release the warrants which Ellinwood had placed in their custodies as collateral, but which should have been redeemed by his settlements. Hope lay in the school's chief backers "to educate" Nebraska's Methodist parishioners and to persuade them "to invest once again," and in greater amounts, their resources in the university.

Dr. Huntington led the assault, and he and the others never hesitated to invade the premise of any Methodist congregation. The message was clear:

> Shall the young people of our Methodist families be less generally or less thoroughly educated than those of other denominations or of no denomination? . . . Our University now provides for as thorough an education as is secure at any institution of college grade in the west. It does this at less cost in money, all things considered, than is generally spent at state institutions . . . . Send us your sons and daughters, and put upon God's altar enough of your means to rid from all its embarrassment this one education institution of Methodism in the state . . . . Preachers must be better informed, and more thoroughly drilled intellectually than their hearers or they will fail to influence them . . . . Men cannot be led by enthused feeling merely . . . . Christian education stands in the front.

The wheedling and cultivating took nearly two years before strides became noticeably lengthened.

The key seemed realistically to lie in the pockets of the membership of the church. Esterbrook, treasurer of the university, often echoed this comment: "If the Church will pay off the debt incurred in former years, we can run the school with the income. We should stop the interest on our liabilities." Prosperity in the nation was resurging, and statistics showed that $1.25 from each Nebraska Methodist would nearly "lift off the debt." Huntington was pleading for 25¢ as a starter. "Incidental fees" from students and payments of pledges, and other income, were sufficient to match the "running expenses." By the end of January, 1899, receipts for the semester had come to $7,478.57 and had left an operating deficit of $19.84. The treasurer's books disclosed as of June 5 that intake of funds for the year had reached $17,902.09, with a surplus of $79.10 remaining. For the year, 1899–1900, parallel figures were a bit more encouraging – even though borrowings were again necessitated to cover numerous overhead expenses and interest. Actually, the school had, as yet, not been able to end a year "in the black."

"University Day" (1899) had been designated to fall on the first Sunday following Thanksgiving Day, and all congregations were requested to take a "special offering" for "The Wesleyan in University Place." Results bared the fact that many presiding elders and ministers were reluctant to do much prodding. "Collections" from the four conferences, as paid in during Huntington's first year, totaled no more than $1,079.80. The second time around brought heartening news, for St. Paul of Lincoln, alone, gave for its "annual education offering" the sum of $1,060. From Trinity Church in Lincoln came $500. The Methodists of University Place had really never paused in their loyalty to the school, for its very existence coincided with their own. A small contagion of mounting support for Nebraska Wesleyan was spreading throughout the State.

Chancellor Huntington turned back large portions of his salary. He did not hesitate to ask the members of the faculty to volunteer gifts from their meager returns, and Professor Charles D. Rose had the courage to invite his colleagues to make promises. "Persons employed by the university" who had borrowed from it found their stipends reduced as means to liquidate their obligations. Esterbrook succeeded in a marketing of bricks from the Haish rubble. The Senior Class of 1900 made a nice profit from its sale of tickets for the annual "Lecture Course," and its members opted not to leave a monument to their memory, but rather to contribute to the battle against debt. Despite these and other sacrifices and their resultant causes for optimism, the school was far from "out of the woods." Only fringes of the indebtedness had been chipped away, and more than $70,000 remained. New stratagems were in the making by June 1900, when commencement had rolled by again. Intensification of the "education" of the Methodist congregations and the broadening of the appeal followed, but substantial gains on the indebtedness did not sufficiently materialize.

Huntington and the trustees were, by spring of 1901, prepared to act. Payments on interest were sapping the school's financial vitality. The school's leaders had to bring finish to the frustrations. They would call for a minimum of $50,000 to be pledged, "with the understanding that not one cent was collectible until that entire amount had been promised." Once the pledges were in, "collections" would begin and would be deposited in the First National Bank of Lincoln, and would not be expended until the "$50,000 were there." These "new promises" had to be in addition to any already made to support the general programs of the university. It was bold venture.

July 14 became "target date," a sort of day of reckoning. An extended period of heat and drought descended "like a furnace" upon Nebraska, and hopes for success became dismal doubts. An assembly to celebrate victory had been scheduled to take place in Lincoln's new auditorium. Bishop McCabe was on hand to lead the rejoicing, but no more than $33,000 had been pledged. Could the good bishop persuade loyal followers to thrust their hands further into their monetary pockets? At the conclusion of the over-warm meeting, promises had reached higher to $40,250. An editorial in The Nebraska State Journal concluded that a crisis was at hand, that the additional ten thousand dollars had to be "secured at once." By the 19th, the newspaper's listing of chief donors indicated a minimum of $41,000 in promises, and the sum included a host of small pledges. The citizens of University Place, made up of "faculty and friends," were striving to reach their goal of $5,000.

August 9 was a second "target date" for "full celebration." McCabe was again present to address a Methodist throng at Epworth Assembly Park in Lincoln. The State Journal reported that "all but $1,900 had been subscribed." Within minutes after the bishop's address, "four others" joined with him to cover the deficit, great applause burst forth, "college boys burst out with a Wesleyan yell," and "young ladies followed in song." All present believed the school had been rescued from its dilemma. But, would the money come in? More than half of Nebraska's corn crop was lost, and margins of disaster continued to spread.

Jubilation surged rampant among the delegates who assembled in September, 1901, for the annual Methodist conferences. Particularly from the presiding elders and the Committee on Education of the Nebraska Conference came acknowledgements of high praise in behalf of Chancellor Huntington. His "Semi-Centennial Sermon," delivered before those delegates on September 28, further enhanced his renown, for he had completed fifty years as a licensed preacher. These Methodists hailed Huntington as "our beloved Chancellor" and "prime mover in this great victory." H. T. Davis, presiding elder of the Lincoln district, reported for the school that "the outlook was never before so hopeful." Bishop McCabe received accolades of gratitude. George I. Wright, speaking for the York district, attributed the over subscriptioning of his congregations to the "generous giving and efforts" of J. H. Mickey, President of the Board. The Osceola banker and farmer had alone pledged $6,000 to lift the debt and on several occasions had "borrowed on his personal notes" to enable the university to pay its bills for interest, coal, insurance, taxes on the lots, and repairs.*

As chancellor, Huntington's salary had not been more than $1,500 per year. When he and the members of the board resolved to embark upon the campaign to lift the indebtedness, they followed a logic which would engage all members of the faculty in the drive. As early as March 6, 1901, the Executive Committee recommended that each member of the faculty contribute 12 1/2% of his or her salary "toward the debt." The editor of the campus newspaper soon rose to defend the teachers. Some salaries had reached heights of $1,000, $1,100, and even $1,200 (for the Dean), and the recipients had constantly fallen prey to those who solicited for "any good old cause that comes along." To request the teachers "to assist in the reduction of the indebtedness" seemed, to the writer, a bit too much. He implied, with a twist of inaccuracy, that the teachers were about to be "fleeced" of "one-twelfth of their salaries," and he pleaded in their behalf:

> . . . Many of these men and women have year after year worked heroically, slaving on poor pay – which wasn't paid always – and constantly sacrificing to the school money which they or those dependent upon them absolutely needed. It is urged that in building up the university

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* Mickey's subscription was exceeded by the Topical Bible Publishing Company, $10,000, and by the Twentieth-Century Offering, $10,000. Mrs. C. C. White nearly matched him with $5,000. Pledges of $1,000 had come from F. M. Esterbrook, D. W. C. Huntington, A. L. Johnson, B. L. Paine, J. A. Slater, Peter Van Fleet, T. M. Clark, McCabe, the Alumni Association, the Epworth Assembly of the Nebraska Conference, and a "lady from New York."

The Twentieth-Century Thank Offering was a project of the Methodist Episcopal Church (North), in effect by January, 1898, to raise $20,000,000 for many purposes, one of which was to support educational institutions. The church's various hierarchies hoped that each member

> they are building up themselves. That is a good deal like urging that one spend his whole living for the privilege of holding the job by which he earns it . . . . The amount of work they do is a terrible burden.

Furthermore, the indignant editor doubted that "satisfaction of knowing they labored and gave for a good cause" would prevent some of them from "breaking down" under the pressures. Actually, Huntington had informed his faculty that they would receive "full pay, according to the stipulations," if the school were to have the money. Many of the members of the faculty chose to direct their pledges to the role played by University Place in the campaign. In a meeting, June 4, the loyal teachers proposed that they receive "outright 75% of the salaries as granted" in ten monthly payments, beginning in September, and the remaining 25% to be "conditional upon the university's capacity to pay." Success of the campaign would indicate that the salaries were forthcoming in full. But, at least five important members of the faculty were to submit their resignations the following spring of 1902:

> Frederick Ames Stuff, from the Department of English;
> William Thomas Cline, from the Department of History;
> Robert Charles Ord, Principal of the Normal Department;
> William Elwood Kirk, Principal of the Academy;
> Kathryn Hymer, Librarian and Registrar.

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would, in time give $6.00 – as average. Nebraska's approximated 40,000 Methodists were urged to meet the challenge, and half of their contribution was to serve Methodist needs within the State. A sum of $120,000 would have been more than sufficient to lift the burden of debt from N.W.U. But, no more than a small fraction of such funds crept from the pockets of the Nebraskans. E. E. Hosman, selected to be "secretary of the fund" for Wesleyan, was hard pressed to collect his "salary of $1,000 per year." Despite full "Conference endorsement" of the "Offering" and Huntington's continued emphasis upon its "noble purposes," Nebraska's Methodists did not move to generosity. One must doubt that the "Offering" made significant contribution to the lifting of the indebtedness.

A story which deserves far more review than we can give treats of Orville J. Nave, who often served in the service of the Army and was known as "Chaplain Nave." His book, entitled The Topical Bible, gained wide acclaim as "the only original and complete Topical Arrangement and Analysis of the Scriptures" arranged in alphabetical order. Bishop McCabe urged each Methodist "to sell your coat and buy one." When Nave's book did poorly in sales as marketed by the International Bible Agency of New York, the author terminated his contract and turned to the Nebraska Wesleyan University, its Chancellor and Board, to direct the advertising and disposition of his work. By late 1900, the Topical Bible Publishing Company, incorporated under Nebraska law, had emerged. L. O. Jones and Charles Strader successively served as general managers and chief agents; J. H. Mickey, F. M. Esterbrook, and J. M. Stewart served as chief holders of stock and also respectively as treasurer, secretary, and president of the corporation. Wesleyan was to receive 10% of the gross sales, less 3%, which was to go to Nave. By November 1, 1900, nearly $8,000 had accumulated to the school's benefit. Within another year's time, the profits were slightly greater. Even after the indebtedness had been lifted, the sales continued, and the figuring disclosed, by June, 1905, that from the beginning of the novel relationship, $34,803.63 had accrued to Wesleyan's needs. Nave wrote other books; one in particular, which he edited and annotated, The New Student's Bible, sold well. These benefits contributed to the school's "Endowment Fund." Chaplain Nave served for more than a decade as a member "at large" on the Board of Trustees; a life-sized photo-portrait was, by action of the faculty, suspended on a wall in the Chapel in 1901; when available, he was a popular speaker "in chapel" and elsewhere on campus.

The Wesleyan of October 15, 1901, featured a cartoon. The bearded chancellor stood before the university's building with down-thrust arm, hand, and index finger pointing to a slinking-away black-masked figure who carried both blood-dripping knife and axe. Said Dr. Huntington: "It is gone, also its bloody weapons." The figure's name was "Debt." So, this was an appropriate pictorial summary of three and one-half years of accomplishment and triumph.

A week earlier, the Executive Committee of the Board had totaled the special deposits made in the First National Bank. $51,385.74 had come in. Disbursements on obligations began in October 18. George W. Isham published a report in The Wesleyan, November 1, that the following debts had been liquidated:

Security Investment Co.	$15,433.34
Boston Investment Co.	10,480.00
German-American Bank	11,236.50
Windom Bank	7,539.00
Notes in bank	5,000.00
Isaac Crook	535.00
Warrants canceled	10,041.16
	$60,265.00

$11,735 remained to be lifted. Unpaid pledges stood at $7,146.25. The Twentieth-Century Thank Offering of the Methodist Episcopal Church had allotted $10,320. As Field Secretary of the Nebraska Conference and as Treasurer of the Board of Trustees, Isham knew that circumstances augured well for the university's future. He did not count any unhatched chickens, for he announced: "Our jubilee will not come until the last outstanding warrant disappears."

By the end of the year, a drive for a "Last Warrant Jubilee Fund" was underway, and the appeal to the churches was for $5,000. When Isham's report showed that the income for the university for the year, June 1, 1901 to June 1, 1902, had risen to $70,995.57 with a balance of $2,321.18 on hand, the school's indebtedness still stood at about $8,000. The Thank Offering had apparently not reached its goals, and "a spirit of indifference" seemed to have interfered with several "parties" who were "abundantly able to pay their notes." F. M. Esterbrook, the school's treasurer, promised to persist in his efforts to collect. In September, 1902, Huntington informed both The Wesleyan and the annual conferences of the church that the school was in the "most prosperous condition since its founding," that no more than $2,700 of indebtedness remained. The journal of the Nebraska Conference expressed gratification "beyond measure . . . with the magnitude and solidarity of the work accomplished." By November 1, payments on the school's indebtedness had totaled $93,776.24; but, $1,218 remained yet to be covered. The Board of Trustees passed June 9, 1903, a resolution of thanks to Huntington and Isham, and with it they wrote "finish" to the lifting of the debt:

> . . . for the first time in the history of our Educational Institution in Nebraska, the Trustees of the Nebraska Wesleyan University, in their annual meeting, find that every dollar of indebtedness had been cancelled and every financial obligation met up to date with a neat sum remaining in the treasury as a balance . . . .

That "neat sum" would later be confirmed by the auditors of the treasurer's books, and it was $819.50. But, "no indebtedness against the University" existed.

During each of Huntington's remaining five years as chancellor, the university continued to find an unencumbered balance on hand. Receipts for the year ending in June, 1905, had come to $55,777.55. Within another year, the receipts had risen to $73,570.44. By June, 1907, the annual income had reached $102,030.14 with a balance, for the first time, of more than $2,000. The following year, receipts climbed to $106,231.26, but additional expenditures and higher salaries had left a reduced balance of $504.95. No doubt about it, the university was becoming bigger business. Along the way, Huntington had reluctantly accepted a boost in his salary – to $1,800 per year.

When the battle against the debt reached its triumphant climax in late summer of 1901, Huntington and the board decided to preserve momentum and to strike forth to seek "conditional pledges" to gain an endowment fund of $100,000. The chancellor would again be out and into many corners and pockets of Methodist congregations to boost the cause of "Christian education." Drs. William Gorst and George W. Isham were centrally involved, as were, of course, many others. If not as cash, subscriptions could come in as notes, payable within five years of date and to bear interest per annum of 5% until paid. Also, the canvassers sought benefactors who would make life insurance policies "payable to Nebraska Wesleyan University."

Within fourteen months, pledges accumulated to $40,000, and the Topical Bible Publishing Company had subscribed nearly half of this. The Nebraska Conference of the church led the other three Methodist conferences within the State to call for an "annual apportionment" of 25¢ per member. By June, 1905, unpaid notes were bringing in interest, and paid notes had provided about $11,000 for investment. Within another year's time, some optimists predicted the school would eventually have over a million endowment and a minimum of 3,000 students, and that University Place would rise in population to more than 10,000 persons. But optimism did not produce the desired dollars. By the close of 1906, the four conferences were calling upon their presiding elders to press the membership for an additional $12,000 in subscriptions and cash. The drive had bogged down and needed stimulation.

Parallel with this campaign to create an endowment had been the raising of funds for the C. C. White Memorial Building. This magnificent structure contained an auditorium which would be ready for the activities of commencement in June, 1907. The costs to complete the building had accumulated to an approximate $80,000; no indebtedness for this project had lifted its ugly head; it had become another great achievement attributed to the leadership of Wesleyan's "Grand Old Chancellor." To complete the drive to underwrite the new building, the Nebraskans had met all expenses up to the final $10,000. Andrew Carnegie, who had made his fortune as the nation's great "steel baron," had promised to pay this sum, once the rest was in. It had come to pass. So it was that Huntington and his board turned again to Mr. Carnegie. (More about this building later.)

The nation's most renowned immigrant from Scotland responded with an exciting challenge, for he promised to contribute the final $25,000 to the proposed endowment fund when the university's backers had produced the rest of the

$75,000. But he gave them time which extended only to mid March, 1908. Out went the hue and cry, and the conferences added their endorsements. J. R. Gettys had become the new "Field Secretary" for the Methodists in Nebraska, and he had visions of an endowment of a half million. With so very little having come in to boost the fund, the enthusiasts were staring at a deficit of $32,000 – with a deadline. The editor of The Wesleyan waxed into exuberance when he wrote for the paper, January 24, 1908, "That University Place and the Wesleyan can be to the west what Evanston and the Northwestern is to the central portion of the country, only requires that Wesleyan keep progressing as it has." The gap remained unclosed to a tune of nearly $30,000, and Carnegie's watch kept ticking, with time running out.

The members of the board gathered on campus March 9, but with half the gap unfilled. Bishop W. F. McDowell and others subscribed $7,800. That same evening, with a rally staged in the auditorium of the C. C. White Building, Mrs. C. C. White joined with her brother, A. L. Johnson of Crete, to subscribe the margin, and Carnegie's challenge had been met. By March 20, word had come from Carnegie to acknowledge the validity of his obligation. When the students and faculty assembled into the auditorium for convocation that morning, Gettys mounted the platform, rousingly announced "that a time to rejoice had come, that work should cease, that Wesleyan had won a battle." Well, "college spirit" took over; faculty, students, and friends – all with "unbounded delight" – went to parade in the streets. To the "echoing drum taps of enthusiasm," they surged through University Place, and their line was "over three blocks in length." Out of "reverent obeisance to the Muse of Victory," classes did not meet the rest of that day.

Nothing else spreads as does contagion. Exhilaration often continues beyond victory. Huntington's ten-year leadership closed with the commencement festivities in June, and his feelings of satisfaction were enhanced when Mrs. White and Mr. Johnson each pledged $10,000 for the coffer as call for a second endowment fund of $100,000. Trustees and retiring chancellor on June 9 spread news that the school's endowment had reached $124,717.50. To be carefully invested, the fund promised brightness for the future of Nebraska Wesleyan.

Scarcely had Dr. Huntington begun his role as Chancellor before a delegation from the Woman's Wesleyan Education Council gained an audience. The Mesdames L. O. Jones, C. C. White, and M. Caldwell pressed for an immediate campaign to gain funds for a "Conservatory of Music and Auditorium." Forewarned, the new chancellor had to confine the proposal within the walls of his office. He persuaded the ladies that no such effort could be possible until the debt had been dislodged. But planning was in the air, and an architectural drawing appeared in the catalogue for 1899–1900. These "mothers and daughters of Nebraska Methodism," a "band of earnest women," were of untiring zeal. Via their "subordinate councils" and annual dues of one dollar, they probed into nearly every nook of the State to assist the school – for the Twentieth Century Thank Offering, for the battle to lift the indebtedness, and for the endowment fund. They regularly met "on campus" and repapered and revarnished a room, furnished it to their satisfaction, shared it, and claimed to be a part of the university. Mrs. S. K. Daily and others kept alive the dream of a building and persisted in their meetings with Dr. Huntington and Mr. Mickey; but heels had to be kept cool until the debt had been removed.

Under the leadership of Oren E. Locke, the Music Department had greatly increased its enrollment. Growing interest in debate and oratory had brought the Department of Expression and Elocution into prominence. By autumn of 1900, over-crowding had forced use of rooms reserved exclusively for the literary societies, and their members voiced protest. The editor of The Nebraska Wesleyan resentfully expressed his uneasiness, for "these organizations" had been the "pride of the school." He argued that any impairment of their efficiency "would be a direct loss to the school." No member of the Board of Trustees would deny that the university had outgrown its physical facilities, that it had become "like a youth at the period when his limbs begin to 'shoot' . . . unwontedly beyond the limits of sleeve and trouser leg." The editor employed his metaphorical reference further: "His clothes don't grow and there is crowding and discomfort." He disclaimed any intent to prophesy, but a "new building" simply had to make its appearance, and soon. Certainly, the ladies of the Council had garnered a new legion of reinforcements, but Chancellor and Board stood firm.

As the events of July and August, 1901, unwound and the burden of the indebtedness noticeably lightened, the trustees went so far as to insert in the catalogue a statement of promise about the "erection of the wing of a new building." Not until August 21, 1903, did the Executive Committee act – to create a "Building Committee" to proceed to erect a "one-third section of the proposed building." Professors Rose and Locke joined with J. M. Stewart, G. W. Isham, A. L. Johnson and a "special Committee" from the W.W.E.C., and the group soon approved plans and pledged "hearty support." The "Conservatory Building" would be finished with "Coffyville brick number one," and Louis Jensen was the contractor. The cost of the "Music Building" was not to exceed $12,000, and this sum had been substantially guaranteed by the Woman's Council in a meeting at Epworth Lake Park on August 10. They expected occupancy in September, 1904.

The women of the Educational Council received accolade and pedestal from the authors of the catalogue, 1904–1905:

> There is no enterprise having for its end the ennoblement of mankind that can succeed in the highest way without a woman's sympathy and inspiration. When a band of earnest women undertake work it is a sure sign of success.

Dedicated on June 7, 1904, the new home for the Conservatory was, according to Ethel Booth, "anything but attractive," "looked as if it might topple before a stout Nebraska wind," and was soon dubbed "the splinter." The cost had risen to $15,000, the eighteen rooms lacked soundproofing, the northern wall did not prove adequate to keep out the cold of winter, and the Normal Department occupied the basement. By spring of 1905, members of the board and of the W.W.E.C. had rejoined to "finish the building," plans were soon underway, and the style would resemble Italian renaissance.

South wing of the new conservatory building

Editorial comment in The Wesleyan of December 2, 1904, added more praise of the "very active members of the Council." These ladies were promoting and aiding nearly everything deemed "necessary or advantageous to the progress of the university," and their dues remained 2¢ per week. By the following April 21, this editor reported that the membership of the Council had not yet reached above 500, that these members hoped to enlist into their ranks "some ten thousand women . . . to upbuild this institution," and that their central objective was "to complete . . . the Conservatory of Music." These ladies would in due time select its name, "The C. C. White Memorial Building." The architects were Fiske and Dieman of Lincoln.

The drive for funds began June 7, 1905. Mrs. Olive E. White pledged $5,000. A. L. Johnson joined her to double that amount, were others to subscribe

$25,000. The "Planning Committee" had G. W. Isham at the helm, along with John M. Stewart, A. L. Johnson, Charles Strader, Mrs. J. G. States, and Professor C. D. Rose. The combing of the state's Methodists for dollars fell under the direction of Gov. John H. Mickey, L. O. Jones, Mr. Stewart, J. R. Gettys, and Prof. W. G. Bishop. Of course, the members of the Woman's Wesleyan Educational Council became feverishly active, and they expected to have for their exclusive use a large room on the first floor of the "Memorial Building." Huntington persuaded the literary societies to allay their desires for "houses" and to delay their rumored campaigns for finances. As special stimulant to the effort had come the announcement that Andrew Carnegie had promised to finish the drive with a gift of $10,000 to reach the goal of $75,000. As the Scotsman was wont to do, he attached a rider to his commitment: the Nebraskans had to have $65,000 fully underwritten before he would act, and he limited the time to March 15, 1906.

Chancellor and Board allowed no indebtedness to arise. Funds on hand permitted quick start to construction. Louis Jensen continued as contractor. They laid the cornerstone Monday, September 11, 1905 – with Governor Mickey presiding, with Bishop J. W. Hamilton filling the role of featured speaker, and with the Class of 1905 furnishing as a gift the stone which Harry Taylor, who had been its president, presented and emplaced. Great excitement prevailed on that Monday, but no one put documents, papers, or memorabilia within the hollowed block of sandstone.

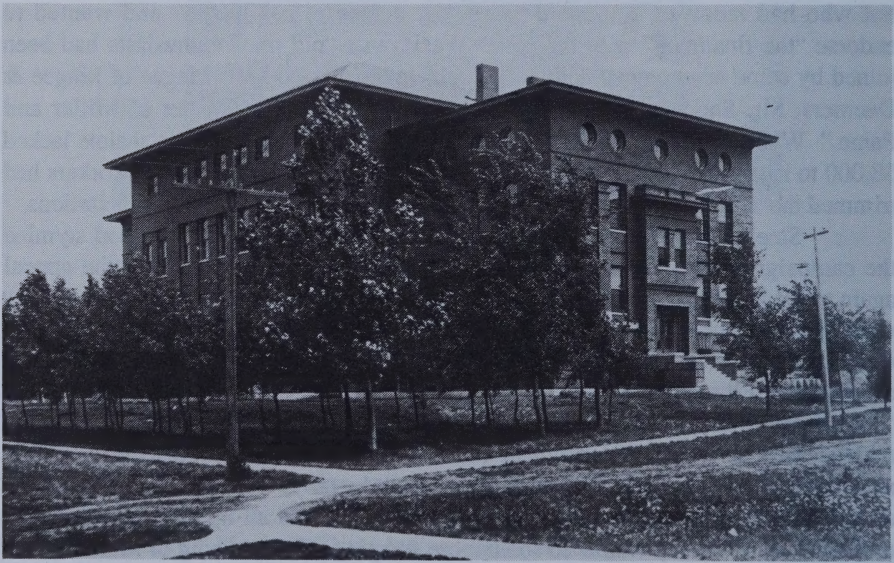
Even with blessings from the Nebraska conferences and with the usual 25¢ per member plea, pledges were coming down to Carnegie's wire much too short. Some disarray existed in the ranks, for most had expected little difficulty to meet the philanthropist's challenge. Construction had begun with more than $35,000 "in hand." One of the most significant contributions had come from George M. Morey of Tobias, an elderly retired minister who "had had nothing to give" for the building, but who had received a $5 gold piece "for a funeral conducted" and wanted to endorse "the financing" with the coin. Wesleyan's "old line" enthusiasts had been joined by some newcomers, and the Lincoln Journal listed "Mr. Magee of Magee & Deemers, Mr. Sanderson of Sanderson's Shoe Co., and Mr. Miller of Miller and Paine." When March 2, 1906, turned up on the calendar, the school's zealots lacked $8,000 to nail down Carnegie's offer. Within a week's time, the earnest workers had trimmed the shortage to $2,000, and then heavy snows virtually halted solicitations.

Steel's "Bonnie Scot" graciously admitted that Mother Nature had stymied the campaign and agreed to budge the deadline to the 27th. Out went the appeal again to the loyal givers of University Place and of Lincoln, to those who had already made "great responses." To fail to meet Carnegie's challenge would result in "an eternal regret if not a lasting disgrace!" The ministers of the Nebraska Conference did not escape the dragnet.

When faculty and students assembled "in Chapel" March 23, the door stood ajar because $525 remained out of reach. With the chancellor's blessing, the monitors passed envelopes along the rows. And the tally? – $73.50 in cash, pledges of $123, a promise from the Epworth League of $10, and an indication that certain members of the faculty would do some more scraping. The morning of March 28 the members of the Executive Committee posted their totals, they had crossed the goal with $41.67 to spare, although some pledges were questionable, and they would wire Carnegie of their success.

Construction of the new building picked up in pace. By late April, the walls of the auditorium were ready to be plastered, the "steel ceiling" was one-fourth installed, the framework of the balcony was in place, and the flooring of the stage would soon be laid. Enthusiasm mounted as if on wings when commencement occurred in June, for good progress was so much in evidence. The Board of Trustees phrased its resolution of thanks to Carnegie, "in behalf of 55,000 Methodists in the State of Nebraska." The dispatching of the resolution lingered until the arrival of Carnegie's check. The Scotsman waited until facts and figures balanced, and not until March 7, 1907, could the Executive Committee report, finally, that "Carnegie's gift" had arrived.

With much planning and excitement, the happy Methodists dedicated the C. C. White Memorial Building on April 9 and 10, 1907. An "Inaugural Concert" was the central feature the evening of the 9th. Prime billing listed Vernon Spencer, pianist, and Clemens Movius, basso, and others and the Wesleyan Quartet. Under the training of Mary Alene Smith, organist and director, student soloists and instrumentalists then presented A. R. Gaul's cantata, "The Holy City." The "formal opening" on the 10th was truly a gala affair. Former governor Mickey presided: the fourteen presiding elders of the Nebraska conferences were present "to make reports"; the Chancellor brought matters to date with a "statement of progress"; Henry A. Buchtel, Governor of Colorado, gave the address; the "Committee" offered the building and Dr. Huntington accepted it; those assembled, who filled the auditorium and its balcony, joined in the singing of "America"; the dedication closed with "the Benediction." A good, old Methodist custom had not gone by unobserved, for a "free-will offering" followed Buchtel's address, "to help defray the Governor's expenses." All had come to pass amidst great rejoicing.

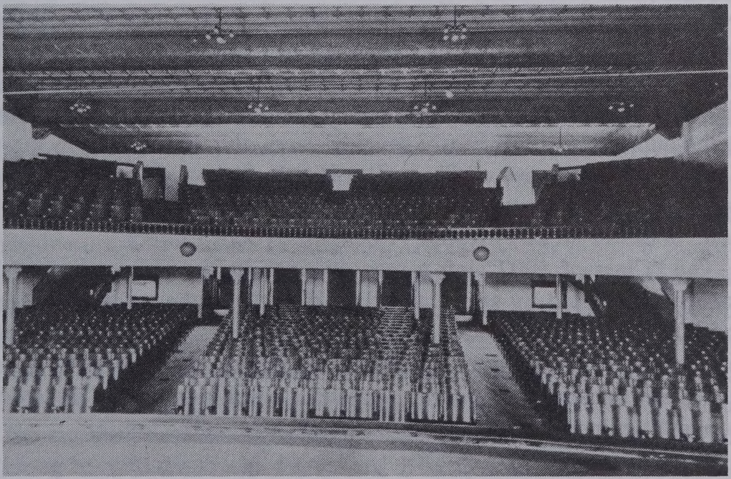


C.C. White Memorial Building

But work remained. With much pomp and circumstance the university held its commencement programs in the new auditorium. On June 12, 1907, the Secretary of the Board recorded, as "collected" for the new structure, the sum of $77,519.73. Already expended were $65,615.85. Nearly $9,000 in unpaid pledges remained. An eventual and final reckoning with Louis Jensen would reach beyond $15,000. The State Department of Labor and Statistics insisted upon certain changes – additional fire escapes, "minor alterations" to the doors, and a sufficient number of suitable fire extinguishers. Insurance premiums to cover fire and storm were costly.

When the Board met, June 10, 1908, Mrs. White and A. L. Johnson proposed to give the school $7,500 on the condition that others match the sum within thirty days. Other trustees gave immediate response of nearly $2,000. Wesleyan's new chancellor-elect, Dr. W. J. Davidson, blessed the challenge with his own contribution. The school's treasurer would soon pay Louis Jensen the $1,500 still due him. Huntington could close his role "as Chancellor" with the Memorial Building free of debt.

And the "Building"? The symmetry of the entire structure was one of its central attractions. It faced to the west. Double entryways provided access directly into the basement and upward into the first floor. Two stairways led to the auditorium and then continued to the balcony. Each wing, one to the south and one to the north, had its doorways which opened directly into the basement's hallway and, via outside stairs, into the central hallway of the first floor. From each of these entrances of the wings, stairways mounted to the second and third floors, each of which had hallways leading respectively to the main floor of the auditorium and to the balcony. The chapel-auditorium, 80 x 90 feet, and with a gallery or balcony "about three sides," had a seating capacity of more than 1,800. Each wing measured 40 x 56 feet, was of four levels, and contained "recital, society, and class rooms." Altogether, forty-two rooms for classes, offices, and practices were ready upon completion.



The Chapel – Auditorium

Between the hallways leading in from the western doorways of the first floor were two large rooms. The northern of the two rooms met the specifications and prescribed needs of the W.W.E.C., the women were to furnish the room and to serve as its custodians, and the President of the Council and the Chancellor of the University were to serve as guardians of the keys. Mrs. L. O. Jones, Mrs. E. C. Miller, Mrs. O. A. Beebe, and Mrs. White were greatly pleased with the results of their labors. Mrs. S. K. Daily, as State Corresponding Secretary for the Council, made it known that the ladies would "decide upon some enterprise for aggressive work . . . throughout the state among friends and patrons of the university." The members of the Board of Trustees were most willing to thank the ladies for their aid and assistance. But, during the ceremonies of dedication, no one had mentioned the Council, that the women had initiated the project and had put into it more than $11,000.

Gifts to Nebraska Wesleyan came largely to remove the indebtedness, to establish endowment, and to erect the C. C. White Memorial Building. Items and specimens for the "Museum" provided for constant noting in the publications – geological collections, marine plants, reptiles in alcohol, curios of "Corean Weapons" and "products of Corean taxidermists," mammals, fossils, "Neanthropic implements," crystals and agates. George Blanchard brought back from the Philippines a skeleton of a monkey, and this went on display. Arranged for viewing were more than 250 birds' eggs, given by Stewart Irwin of Lincoln. Some of Wesleyan's "soldier boys in Manila" late in 1898 dispatched a silk banner, and its arrival a month later elicited extensive praise from faculty and students. Fabricated upon black satin were "Old Glory" and an American eagle "beautifully wrought in colors." In the center was a picture of the battle of Manila Harbor, "A May Morning with Dewey." To be "framed under glass," this gift, from "Students and alumni encamped at Manila," became a prized museum piece, later to hang in various classrooms and finally to be preserved as a much faded memento.

Friends and a son of Bishop Charles H. Fowler announced in 1903 their decision to have sculpted a marble bust of this clergyman who had been so instrumental in the founding of the university. Presented at commencement time, 1905, this remarkable likeness of Fowler awaited the completion of the C. C. White Memorial Building where a niche was constructed on either side of the front of the stage in the auditorium. For nearly seventy years, this bust rested in the northern space. Within a decade, one of Chancellor Huntington would occupy the southern. The two remain, today, mementos of the school's historical progress and may be seen in the "Johnson Treasury Room," Cochrane-Woods Library.

The "Class of 1907" left a monument to its members, an obelisk which stands nearly unscathed by storm and time directly to the west of the southwest corner of "Old Main." It joined the boulder and the two memorial arches as tokens of esteem from departing seniors. Whatever the circumstances may have been with the obelisk, the Executive Committee passed a resolution which directed that its consent must be gained prior to any such emplacement in the future.

The C. C. White Building was certainly an outward and visible sign of the growth of the university. A small gymnasium and a greenhouse had also added to the facilities. Inward refinement and growth were seen in the curriculum, and a sort of sophistication gained reflection as the College of Liberal Arts became increasingly at center of the school's program. Demands of students, trends within the larger universities of the nation, and recommendations from the University Senate of the Methodist Episcopal Church pertaining to curriculum and college standards played significant roles as Chancellor Huntington and the members of the faculty came to grips with change. Although the College would continue for most of this second decade to be a smaller division of the school (in number of students), its future would determine the direction of the institution. So, "Faculty, Chancellor, and Board" gave constant and continuous attention to degrees, requirements, and standards.

The old measuring stick of "courses" divisible into fifths, with 26 required for graduation, was destined for quick abandonment. By spring of 1900, the "credit hour" became the tool. The "course credit" lapsed during the next three years. A "credit hour" equated with an hour of "recitation" each week for a semester; 130 hours became the minimum to earn a degree, with 110 of these to have been "in residence." Four years later, a minimum of 125 hours became the standard, but the recitation period lengthened from 45 minutes to one hour.

The catalogue dated May, 1908, summarily revealed change:

> The college of Liberal Arts offers courses of instruction leading to the A.B. and B.Sc. degrees, which afford a disciplinary and general education, and provide that liberal culture which should adorn the life of every citizen. The degree of B.Sc. will not be conferred after June of 1911.

Over the decade, the degrees of Pedagogy, Philosophy, and Letters had respectively fallen by the wayside, and that in Science seemed destined, at Nebraska Wesleyan, to be headed for similar fate. The University Senate of the Church expressed academic annoyance because so many schools were easing away from the requirement of Greek for the bachelor of arts degree and were dropping Greek for other degrees.

Students at Nebraska Wesleyan quite certainly shed few tears when a study of Greek became in 1901 an option within the "Language requirement." Two years later, "required subjects" for either degree revealed a sort of "core curriculum" – Bible History, 2 hours; Bible Literature, 2 hours; English, 10 hours; Argumentation, 4 hours; Foreign Language, 20 hours; Military Drill or Physical Culture, 5 hours. A "major" consisted of 25 hours of credit; a "minor" of 15 hours. For the bachelor of arts, a major could be earned in English, Greek, Latin, modern language, or philosophy; the minor could come from "any other department." For the bachelor of science, the major was to be in science or mathematics – if in science (a combination of chemistry and botany or of chemistry and zoology), the minor to be in mathematics or modern language; if in mathematics, the minor to be in science. The faculty soon placed a limitation of 40 hours to be earned in any one department.

No outline of credits to be earned or sequences of courses to be followed remained long beyond the reach of revision. History and mathematics soon entered the ranks of those disciplines to qualify as majors for the B.A. The major in science became increasingly structured until by June, 1908, emphases were placed upon basic and companion courses in chemistry, botany, physics, and physiology (zoology), and these led into certain specified advanced studies. As enrollments crept steadily upward, departmental concentrations became more common. It seemed increasingly feasible to bring all disciplines within the structure of a bachelor of arts degree.

In effort to make the academic experience more relevant to practical goals, the members of the faculty had infused the curriculum with certain other ingredients. Having found that few entering freshmen were prepared to do "original investigation," the teachers deemed that English for the newcomers should stress reading and composition (rhetoric and grammar). Sophomores found themselves to be writing theses in each semester. Juniors engaged in oratory, each member of the class to present an oration each semester. Selection of topic and the writing of presentation fell under the purview of the English department; training in elocution often required assistance from the "school of expression." The Chapel provided site for the delivery of these declamations, and audiences were large. No protest from the students came when the faculty eliminated orations for the fall semester. The seniors had to engage in public debate in lieu of the "senior oration." The professors approved of the "question," in each case, and the participations took place during February and March of the "final year."

When these projected changes were announced in the autumn of 1898, the editors of the campus paper lined up many reasons for their endorsement. Debating had been on the decline in the school, and a comment for December 1 hailed the prospective "requirement for graduation" for seniors: "No other number on a literary program will stir one's mind and give him facility in expressing his thought than a good live debate." As the year's schedule drew toward its close, the editor wrote on May 11, 1899:

> Give us more debating in our college career and we will be better thinkers, better conversationalists, better off hand speakers and stronger students in every way. All hail the day when a lively interest will be taken in debate at the Wesleyan.

The "Junior oration" and the "Senior debate" remained for many years requirements beyond the definitions of "course credits" and "credit hours." As for there being a parade of "better thinkers," one senior put it thus:

> Thinking and thinking I think I thought I'd try to think a thoughtful thought, but in thinking of the thought that I thought I'd think I could not think of a thinkable thing. So now I think to think a thought takes more thinking than thinking I've got. And the result of my thinking to think a thought was that in thinking and thinking there was no thought thought.

One might wonder: "How long to think a thought thus thunk?"

In contemplation of the all-inclusiveness of a bachelor of arts degree, the faculty in the spring of 1908 mulled over new proposals which would be binding upon "the class of 1912," those students to enter the college in September, 1908. Two inputs reflected the growing importance of the sciences and persistence of the emphasis upon "languages." Looming into view was a new requirement, a minimum of six hours of credit from the sciences (all credits could come from one department). The 20 hours in languages could come "in German, French, Latin and Greek," with a minimum of 10 hours to be concentrated in one; this rule aimed to permit all the hours to be in a single study, but five hours in each of the four would not qualify.

The catalogue for 1907–1908 listed the "seven parts" of the university: College of Liberal Arts, Academy, Normal School, Conservatory of Music, School of Expression and Oratory, School of Commerce, and School of Art (first time to be given such status). Registration for classes and lessons had been a sort of helter-skelter process, with "each part" somewhat in control of its own fees and collections. Gradually came consolidation of procedures and of payments of fees into a "general fund." By 1902, all registration occurred in "the Chapel" with each department and school head at a table. This enabled students to iron out quickly the wrinkles that arose from conflicts in schedules. Newcomers had found the old scattered system too confusing and discouraging. Gradually, year by year, the rules became more streamlined.

In the College, a penalty came to those who neglected to turn in their "class cards" before certain deadlines. Reregistration with another "registration fee" of $1.00 often prompted better discipline. When the registration fee was raised to $2.00 in 1906, the students were expected to watch more carefully the gaining of the necessary signatures and the handing into the registrar's office the admission cards for the various classes. As of December 13, 1907, The Wesleyan recorded the "procedures and requirements" as revised by the faculty. Each student followed these instructions:

> (a) for the first registration only, fill out a personal card with specific data for permanent record; (b) sign a Semester Card; (c) fill out an Enrollment Card, to designate "class" and to list "classes" to be taken; (d) to consult an Advisory Officer; (e) to return card to Registrar for approval; (f) to pay fees in the Treasurer's office; (g) to secure endorsement of class instructors if in the College, the Academy, or the Normal School; (h) to return the card to the Registrar.

One's "advisory officer" was the professor of the "major department," and each senior, junior, sophomore knew to whom to go for advise and assistance. Members of the College Entrance Committee assisted the freshman. Students not interested in a "degree track" turned to the head of a "school" – Academy, Normal School, Conservatory of Music, School of Expression, School of Commerce, or School of Art.

Students of the College met each year a battery of "required subjects." Freshmen took ten hours of English and ten hours of "foreign language"; sophomores lined up for ten more hours of "language" and were to begin concentration "on a major subject"; juniors engaged in four hours of "Argumentation" and two hours of Bible History; seniors added two more hours of biblical literature. Only the faculty could grant any deviation from these requirements or any switch from one "major" to another. Of course, no student would receive a degree until he or she had settled "all bills" with the school's treasurer.

Students gained "class rank" as result of credit hours earned: seniors, 90; juniors, 60; sophomores, 30; freshman, if "no more than ten hours of deficiencies." Following closely the stipulations which guided admissions policy at the "State University," the faculty insisted that each entering freshman have the required "28 points" as outlined. The subjects of English, Latin, History, Algebra, and Geometry furnished 17 of the points; the remaining eleven were elective. Those freshman whose credits came from accredited high schools had few problems when seeking admission to the College; those from the as yet nonaccredited schools often arrived with deficiencies. Many freshman at Nebraska Wesleyan registered for classes in both Academy and College of Liberal Arts.

The founders of Nebraska Wesleyan had hoped that donations and endowments would enable the school to make no charges of tuition. A common standard of "incidental" and "registration" fees emerged for the College, the Academy, and the Normal School; but, the schools of Music, Elocution, Commerce, and Art independently set their own fees and charges.

For 1898, the "incidental fees" had been moved upward to $10 per semester; this became known as the "semester fee" and it reached $18 in 1908. A "registration fee" of $1 per semester remained constant to 1906, when it was doubled. For "part-time," "special," or "extension work," one paid $2 per credit hour. "Graduation fees" for all "schools" rose to $5, except for that of the Academy which remained at $1.00. The "Library Fund" received 50¢ from each "semester fee" paid.

Beginning in 1900, Nebraska Wesleyan granted "free tuition" to the valedictorians of the graduating classes from the accredited high schools. As the "semester fee" climbed, so did the value of the "free tuition," as termed by Dr. Huntington. Soon these "scholarships" were also available to top scholars of all four-year high schools in Nebraska, and many principals of the schools were certifying recipients who were not valedictorians. Well, some fretting arose because of the increasing losses of revenues to accrue from these grants, and the trustees authorized Huntington to confer with the executives of the other "church schools" in the State to see if the practice could be terminated. Nevertheless, the granting of "free tuition" to valedictorians continued.

As the years of his chancellorship advanced, Dr. Huntington with the faculty made use of two funds, each designed to assist certain students. In 1905, Mrs. Mary Baird Bryan, whose husband, William Jennings Bryan, was a steadfast admirer of the Chancellor, designated Nebraska Wesleyan to be one of the schools to share in the Philo Sherman Bennett fund. A sum of $500 would, through the years, provide benefits for "poor but deserving girls." The board authorized its chancellor to solicit for two "endowment scholarships" which, as properly invested, would each year help to allay the expenses of two students "going into purely religious work." In addition, a "New York Fund" had been available to many students who needed loans. Each year the members of the faculty determined those who benefited from these small loans, some as low as five dollars and some as high as forty.

The faculty, in its collective ways, had constantly to grant exceptions to the rules and regulations – to register for "extra hours" above the maximum, to be absent from chapel, to take a "special examination" without the payment of the one-dollar fee, to engage in "nonresident" study for credit, to waive certain "deficiencies," to seek readmission when expelled, to substitute certain courses for those specifically required, and to remove excessive absences as cause for "special examination." Some students sought to do "thesis work" in lieu of certain required studies for degrees. The minutes of the meetings of the faculty indicate that few requests were denied. "Optional attendance" at chapel became a means to meet the needs of certain students, and ministerial students with distant "charges" had Mondays "off." Those whose ministerial obligations caused excessive absences from class, or absences at time of examinations, received waivers of the one-dollar fees for special examinations. Until one had accumulated residential credits for a full year, he was not by rule privileged to take work by extension or by special work with a professor. "Public school men" and ministers "with full responsibilities" did not, by special permission, have to meet the year-of-residency requirements. Older students who entered the College with secondary deficiencies often sought and received waivers of some of those shortages. In one instance, a minister was denied his degree because of his deficiencies; but he was to receive his degree the instant he had "met all requirements." No one was to receive a diploma, certificate, or degree "in absentia," but the faculty could yield when circumstances were reasonable. Once suspended, a student could seek re-admittance after a suitable length of time; most requests for permission to "re-register" gained favorable response from the professors, for there was always a "burning hope" that these "special students" had reformed.

Members of the faculty tended to let lie for not more that a few years a "grading system." The recording of "Passed" and "Not Passed" seems to have prevailed until January, 1902, when they approved a small adjustment with interpretations: "Passed" – above 75; "Passed Low" – 70 to 75; "Failed" – below 70. Two years later, the professors and staff approved a more definitive scale: A+ – 95 to 100; A – 90 to 95; B+ – 85 to 90; B – 80 to 85; C+ – 75 to 80; C – 70 to 75; F – "Failure," below 70. They had reconsidered many tabled motions before finding consensus.

The library received far more attention from the members of the faculty than did "grading." When President Harper of Chicago University stressed that a library was "the centre of the institution's intellectual activity," The Wesleyan carried the statement in April, 1902. Nebraska Wesleyan's faculty couldn't have agreed more solidly on any other emphasis, for its members had been constantly urging more expenditures from the school's limited resources. The catalogue for 1899–1900 referred to a library of 4,000 volumes and 900 pamphlets. Of pride was a special reading table reserved for the Vincent Association, with its 110 volumes given by Bishop Vincent. Accessible to the students were the larger libraries in Lincoln – the State Library, the Carnegie Library, and the State Historical Society Library.

The editors of the campus newspaper joined the members of the faculty in continuous appeal to acquire "more volumes," for a good "working library" was essential. Almost repetitiously over the years came reminders such as this: "If you have any surplus books send them to Wesleyan. They will be used." The faculty recommended to the board in May, 1899, that $1.00 be added to the regular "incidental fee" as means to gain more revenue for more books, for magazines, and for binding expenses and "other supplies."

The large room for the library extended across the north end of the second floor of the building. Purchases, along with gifts, caused some crowding. "Rules" by 1900 kept students from having access to the shelves, did not provide reading space in the room, and directed a student "to attend to his needs quickly and then depart." Purchase of seven "Gunn book cases," twenty-eight sections of polished quartered oak with sliding doors of glass, caused editors of the paper to give warm praise for improvement.

Gifts to the library were nearly legion. Bishop Vincent and the Rev. Dr. David Marquette may have together given more than a thousand books. B. X. Litle's contribution of a thousand dollars enabled "the several departments" to purchase many handsome volumes. Many smaller contributions provided several desirable acquisitions. The "Class of 1901," at cost of $75.00, presented its "Library Card Cabinet," large enough to hold 75,000 cards and the already purchased index file of 25,000 cards. In addition, the group gave $50 for "new books." The Wesleyan made record of the smallest of bequests and gave full expression of the enthusiastic gratitude which came from faculty, board, and students.

As the years unfolded, students kept complaining because the library was not sufficiently heated during the the winter months, because the hours for use and for reference were too restricted, because a new rule (in 1902) limited use of the stacks to no more than ten students at any one time, and because the double doors leading into the library were locked "during Chapel" and not opened afterwards in time to prevent congestion in the hallway. But hours were extended, even to provide use on Saturday mornings; extra help had to be procured and these expenses had to be met – often at 75¢ per week, or about $40 per year.

Minutes of the meetings of the faculty and the weekly reviews published in The Wesleyan chronicled well the advancements which, for the library, seemed worthy of note. Adoption of the "decimal system" for classification of books was significant; occasionally, special allotments granted "each department" opportunity to make special purchases – often a dividing of $50, or sums of $5 to be expended on new magazines. When new "glass panels" were installed in the doors, The Wesleyan carried instructions to the students to enter and to exit always "on the right." Special oil preserved the floors in prime condition and dustless, and janitors sprinkled on "special compounds" before sweeping.

Professors E. H. Wells, F. A. Alabaster, and C. D. Rose formed the Library Committee of the faculty, and they reiterated the dictum, that "the library has come to be the most important factor in modern education." Only the rise of "modern laboratories" for scientific subjects received similar references of "indispensability." As reported in 1906, this Committee asked for a minimum of $1,200 "per annum to cover all the expenses of the library except the salaries of the librarian and assistants." To underwrite such an increased expenditure, a boosting of the "semester fee" by $2.00 found an additional dollar in each case to go to the library. The professors had made inquiries of many other colleges and then reported they knew of "no other institution of equal rank with N.W.U. which was not doing greatly more to build up their libraries." Also, too many students at Wesleyan were obliged to pay the carfares to go into Lincoln, to the library at the University of Nebraska, to find much needed sources and books. Such inconveniences were causing students to transfer from the school.

Editors of The Wesleyan successively kept up their barrage of appeals and suggestions. By 1908, evening hours became available to the students, and the paper expressed hope that this accommodation would bring relief to the "too crowded daylight hours." Cost of the additional "help" would boost the budget no more than $50 per year. Published rules for use of the library warned that fines had to be paid within one week, and delinquent students forfeited privilege to draw books "until fine is paid." Also, anyone who defaced or "injured any property of the library" was subject to fine or exclusion from the facility.

The catalogues along the years did not cite the number of volumes to be found in the library at N.W.U., but the strengthening of the holdings received emphasis annually. Departmental libraries were of note, too. While situated in its earlier quarters, the "reading room" covered space of 70 x 30 feet; an adjoining room, 28 x 30 feet, had been taken from the stacks. When the C. C. White Memorial Building was completed and its auditorium furnished site "for Chapel," the "south wing of the third floor of the Academy building," the old Chapel, gave new and greater quarters for the expanding library.* The old quarters became partitioned into classrooms and offices.

The Library, in the "Old Chapel"

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* The Coyote, 1914, informs us that when the original chapel became the library, the opening (called "the chute") from the landing between the second and third floors was "sealed off with flooring." The space above became "the librarian's book room." Also of note was reference to an opening in the "chapel ceiling" – which had been "convenient for letting down advertisements, dummies, and other surprising phenomena on class days and other special occasions."

Considered by students and faculty to be of great cultural importance was the annual "Senior Lecture Course" – a series of five or six programs. By 1898, it had become one of the "central institutions" of the university, and its "value as an educator" could not be overestimated. The "full houses" attested to the continued excellence of the illustrated lectures, of the discourses from leading educators, religious and political figures, and voyageurs into distant lands, and of musical and dramatic presentations by "troupes on the road." Bishop Vincent and the renowned "Wesleyan Quartet" made recurring appearances. A scientific illustration which treated of a "new bit of knowledge" was certain to pack in the students. From 1903 to 1907, the Y.M.C.A. sponsored the programs, and the seniors again took up the task. Profits accumulated for special activities or for gifts to the university.

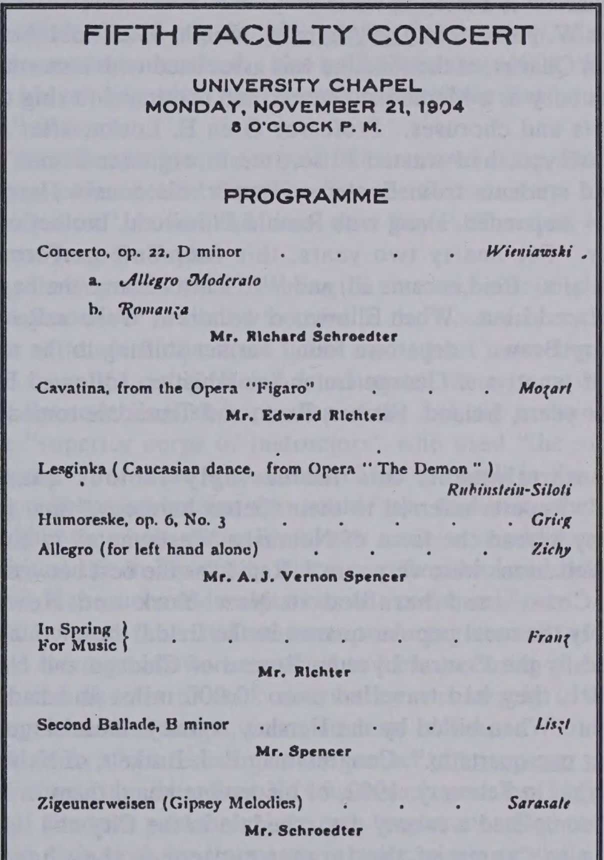
With Professor Frederick A. Stuff of the English department to serve as editor, the Epworth League introduced a "correspondence facility" which ran from September, 1901, to June, 1902. The "Epworth League Studies" sought to extend "the benefits and influences of university life to the largest number possible." Such "systematic study" aimed to meet needs of pastors, and The Wesleyan published each lesson in full – with instructions, guidelines, and self-evaluating questions. Each person who enrolled had to subscribe for $1.00 to the paper. Lectures and interpretations treated of the Bible, of biographies, of hymns and hymnology, and of "vocabulary building." To receive special emphases were poems and certain short articles. Sponsored nationally by the League, the series of lessons seemed geared to benefit many who would earnestly seek to expand their cultural horizons. Wesleyan's faculty proceeded to set up a "Department of University Extension," but such action seemed soon to be impractical. Professor Stuff's departure from the faculty in June, 1902, may have spelled "finish" to the experiment at Nebraska Wesleyan.

Of major importance to the students was arrangement for purchases of texts and supplies. One of F. M. Esterbrook's inherited jobs as treasurer was that of managing the sales of the books. "Cost plus freight" was the formula for reckoning, and any profits would go to the Library Fund. "Cash only" provided the terms. By 1902, the "book store" was run separately from the treasurer's office, and Charles Strader, minister and former student, as manager of the Topical Bible Book Store, was to be in charge. All profits would go to benefit the university, and the school's treasurer kept tabs.

When O. R. Beebe offered in 1907 to run the book store as a part of his drug store in University Place, the trustees seemed favorably inclined. Instead, the Campus Curator, O. T. Moore, and the Treasurer, G. W. Isham, continued the operation. In June, 1908, the annual profits totaled $393.73. So, the board voted to keep the facility in the University Building." Students continued to make their purchases at near "cost plus freight."

The emerging Conservatory of Music, under the direction of Oren E. Locke, gained public attention and acclaim to a remarkable degree. Spectacular growth and outreach continued with Felix Heink and A. J. Vernon Spencer as successors. Indelibly written into the memories of the students were a veritable parade of unusually able teachers and performing artists, among them being Mary Alene Smith, Maud Hawk, Richard Schroedter, Edward Richter, and Henry Steckelberg. Faculty recitals in the Chapel, at St. Paul Church, and at the Oliver

Theatre often garnered reverberating praise. Performances by the students seemed always to bring into the Chapel many eager devotees, with average attendance rarely to fall below 350 persons. Overcrowding of the "facilities" had early led to plans for another "second building" on the campus, the dream of the ladies of the Woman's Wesleyan Educational Council; the "Splinter" and the C. C. White Memorial Building made reality of that dream.



FIFTH FACULTY CONCERT

UNIVERSITY CHAPEL
MONDAY, NOVEMBER 21, 1904
8 O'CLOCK P. M.

PROGRAMME

Concerto, op. 22, D minor . . . *Wieniawski*
a. *Allegro Moderato*
b. *Romanza*
Mr. Richard Schroedter

Cavatina, from the Opera "Figaro" . . . *Mozart*
Mr. Edward Richter

Lesginka (Caucasian dance, from Opera " The Demon ") *Rubinstein-Siloti*
Humoreske, op. 6, No. 3 . . . . . *Grieg*
Allegro (for left hand alone) . . . . *Zichy*
Mr. A. J. Vernon Spencer

In Spring }
For Music } . . . . . . *Franz*
Mr. Richter

Second Ballade, B minor . . . . . *Liszt*
Mr. Spencer

Zigeunerweisen (Gipsey Melodies) . . . *Sarasate*
Mr. Schroedter

Clubs and societies flourished to promote on the campus the varied interests in music. The Amateur Musical Club, sponsored by Mary Alene Smith, presented numerous programs, and its members gathered to study and discuss such topics as "table etiquette," "Music Study at Home," "Music of the Reformation," "Music in Germany," and "Concert Etiquette." The "choral Society" would sing the great oratorios and offer operettas such as "The Pied Piper of Hamlin." The St. Cecilia Club, more formally known as "The Musical Society of St. Cecilia," gave the young ladies opportunity to entertain their audiences with song and after-program refreshments. The men of the university's Glee Club furnished a bright "form of voice culture," became highly successful in their efforts to represent Nebraska Wesleyan throughout the State, and wanted to receive "credit hours" for their labors; but to this latter, the faculty said "NO" in the spring of 1908. "The Heink Club" gave recognition to those who met the challenge of "a recital," and "Herr Heink" placed much stress upon performance. The Mandolin Club at Wesleyan was hardly more than an offshoot of Lincoln's larger group, but the rage was on for a few years after the turn of the century. The Band's chief purpose was, at first, to provide the cadence for the drilling cadets; but Professor Steckelberg lifted the Band to the level of a "performing art." The renowned "Wesleyan Quartet" is a story in itself.

Frank W. Farmer, in The Alumnus, March, 1925, told the "story" of the First Wesleyan Quartet; at the time, he was associated with a mortuary in Denver, Colorado, was busy as a Methodist laymen, and continued to sing often as soloist and in quartets and choruses. Professor Oren E. Locke, after his coming to Nebraska Wesleyan, had wasted little time to organize a men's "quartette." Three talented students from Exeter – Farmer, his cousin Harry Brown, and Charles Reid – responded, along with Ronald Ellinwood, brother of the professor and treasurer. For nearly two years, this foursome performed with ever increasing acclaim. Reid became ill, and Will Lintt became the bass; then, David Truesdale replaced Lintt. When Ellinwood withdrew, Wallace Rose took over as baritone. Harry Brown's departure found Farmer shifting to the melody-bearing role of second tenor, and George Ireland, a whistler, followed Farmer as first tenor. For six years, Ireland, Farmer, Rose, and Truesdale toured the country – 1899 to 1905.

As entertainment, this increasingly famous quartet "met all expectations." Reports referred to their "better harmony," that it was "simply perfect." They spread the fame of Nebraska Wesleyan at "a time when such (musical) organizations were very rare." Rated "as the best between Chicago and the Pacific Coast" and heralded in New York and New England as "unquestionably the most popular quarter in the field," these young men became solidly booked by the Central Lyceum Bureau of Chicago and New York City. By April, 1901, they had travelled over 20,000 miles and had sung to over 200,000 people. When billed by the Hershey Agency, these singers were hailed as "the number one quartette." Congressman E. J. Burkett, of Nebraska, reported to The Wesleyan, in February, 1902, of his having heard them in New York and that they had completed a twenty-day schedule in the City and its nearby areas, and had sung to "some of the largest audiences they have met." The Congressman ended his report with this verbal accolade: "The way the boys are encored in these large places is astonishing. Wherever they go they capture the people."

"The boys" touched home base whenever possible. Whether billed as part of the "Senior Lecture Course" or as an impromptu performance, the foursome sang to packed houses with "standing room only."

The Wesleyan of March 3, 1905, carried the news that the original Wesleyan Quartet would soon disband. It had become the "highest paid group of its nature." An issue, dated April 21, told of the "final performance" before more than 1100 persons who had crowded into the University Place Methodist Episcopal Church, only a basement at the time. Professor Locke reviewed the history of the singers, and refreshments followed – as served in the Oro-Theo Hall with the "receiving line" trailing through the main building and with chairs provided also in the Willard-Everett rooms. Not often had there been, or would there be, such lofty heights reached on the campus of Nebraska Wesleyan.*

Well by January, 1905, "The Wesleyan Quartet No. 2" was gaining nearly as much distinction as the first. These young men were also under the training eye of Oren Locke. J. Herman Larson, Charles L. Bagley, James C. Reid and Charles H. Reid comprised this foursome. By the end of summer, "Quartet No. 2" had run up a bill for posters and notices, and J. L. Claflin of University Place wished to be paid. Professor Locke insisted, since "the Quartette" represented the school, that the Executive Committee should pay the bill, not the Conservatory. Locke's second departure left the matter unresolved. Not until December, 1906, did Mr. Claflin receive pay for his printing when the Executive Committee finally conceded – "at school expense," of course.

While the stalemate over the unpaid bill simmered along, Professor Vernon Spencer, the "new power behind the throne" in the Conservatory, shaped a "New Wesleyan Male Quartet." In line, this time, were Roy E. Churchill, H. C. Urbauer, L. W. Mailley, and Jesse D. Taylor.

During these years of the Huntington decade, official publications of Nebraska Wesleyan never hesitated to refer to the Conservatory as one of the "largest Schools of Music in the West." For methods of instruction and training, Locke turned to those of Leipzig; Heink demonstrated the systems of the "German Conservatory"; Spencer, English born, was of the Leipzig traditions. Bulletins referred to the "superior corps of instructors" who used "the most approved European methods." For those who should chose to enroll in the Conservatory, further advantages abounded because they could "take studies in other departments" at Wesleyan, within the circle of the liberal arts settings; in addition, the physical, mental, and spiritual life in University Place was "healthful and helpful" and free from the "turmoil, distractions and temptations of a commercial city."

By 1903, more than 200 students were registered for study in the conservatory and the numbers were expected to increase during the coming years. Until this year, the director of the conservatory was largely in control of his instructing personnel and of tuition, fees, and costs of lessons. Salaries depended largely upon a formula which rested upon the number of lessons per week. Ten per cent of all income went into the university's funds each year, less $1,000 retained by the conservatory. Students paid the university's "registration fee" each semester or term. One lesson each week for a semester in voice, piano, or violin cost a student $35; a second lesson came at reduced price. Expenses increased with passing years. A change in bookkeeping, to begin in the fall of 1903, placed all responsibilities for receipts and disbursements in "the Treasurer's Office" of the school, and 15% of all receipts was transferred to the general fund. Also, the Executive Committee of the Board assumed final word in the hiring and dismissals of the instructing personnel of the conservatory.

With the construction of the so-called "Splinter," the conservatory quickly occupied the building. Failure to soundproof the rooms rendered the structure of little use for other purposes. Immensely pleased with the C. C. White Memorial

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* Farmer had settled in Denver. Ireland, deceased in 1925, had practiced dentistry in University Place. Rose was a physician in Kearney. Truesdale, a Presbyterian pastor, resided in Franklin, Indiana. Professor Locke, at 87 years of age, lived in Los Angeles.

Building, the staff of the conservatory occupied the north wing and found the new quarters to be splendidly adequate. The year 1907–1908 promised to be the most successful "since the founding of the institution." The auditorium would for nearly seventy years serve as the site for many recitals, concerts, and "musicals."

The "School of Elocution and Oratory" in the autumn of 1898 claimed to be "the largest school . . . in the state." Its staff followed the "Emerson system," which was more popularly known as the New Elocution. Advertisements would later spell out more completely the advantages –

> . . . through instruction in Elocution, Recitation, Oratory, Extemporaneous Speaking, Physical Culture, Bible and Hymn Reading, Visible Speech, Bodily Expression, Life Study and Impersonation, Voice Culture, Rhetoric, Dramatic Art, English Literature and General History.

The appeals explained that "Physical Culture" aimed to give "health, strength, freedom, and grace of bodily movement"; that "Voice Culture" would "render the voice strong, resonant, flexible and impressionable."

As was the case for the Conservatory of Music, the emerging "School of Expression" remained separated from the College of Liberal Arts and largely ran its own affairs until 1903 when certain centralizing controls were effected by the Executive Committee and the Board. The coming on the scene of Professor Archibald E. Turner put new spark into the program. When the "Splinter" went up, the departure of the musicians from "Old Main" left more ample spaces for orators and debaters. By 1908, the "expanded quarters in the Memorial Building" tended to draw larger numbers of students to this "strong and prosperous department."

Members of the school's Oratorical Association continued their boycott of the State Association into the new century, but this did not indicate a lag in interest. The orations by juniors each semester attracted large audiences, sometimes necessitating the placing of chairs in the hallway leading into the Chapel. Prizes of monetary worth upward to $25 brought spirited competition in declamation and oratory. The literary societies provided enthusiastic partisanship. The Prohibition Association sponsoring competition at local, state, and national levels.

By spring of 1900, editors of The Nebraska Wesleyan made note of "increased spirit of oratory" and of "little enthusiasm for athletic work." They urged that Wesleyan's "Association" get back into the swim of the state-wide competition. In October, the new editors advised, "it might be well to try it again." The appeal became almost a lamentation:

> We are the only college in the state that does not meet other schools in the field of oratory. It is a burning shame that Wesleyan, with her material and characteristic energy, should be lacking along these lines . . . . We, the student body, are guilty.

The State Oratorical Association was "ready to welcome" a reentry of Wesleyan, and the paper's penmen predicted that Wesleyan's competitor would "walk away with the honors."

So, back into the State Association went the Wesleyanites. Judges rated contestants on manuscript and delivery. Apparently, a sort of warming up contest occurred between Cotner and Wesleyan in Wesleyan's chapel. The Cotnerites turned out in sizeable numbers to cheer their competitors, and they did so enthusiastically. The few who turned out for Wesleyan "were dead," according to the paper's editor, and he likened them to a "collection of stiffs" who "could hardly get up a yell together." The disconsolate writer was "ashamed of the students of Wesleyan."

Miss Minnie Throop defeated her four local competitors to represent N.W.U. in the state contest, and she spoke on "The Repression of the Negro." The Nebraska Wesleyan of March 28, 1901, gave much space to an event that had transpired in Crete two weeks before. Doane College had hosted the contest, and more than two hundred enthusiasts from Cotner and Wesleyan had caught "the 5:30 train" at the depot in Lincoln. It turned out to be "quite an evening" for nearly everybody.

With a "virtual absence of athletics" on the Wesleyan campus, a question arose: "Why not migrate to root for your orator?" Well, "greater life and excitement" burst forth, and a "motley crowd," sparkling with pride, departed from the campus with great display of "colors, canes, horns, megaphones, smiles, college songs, and yells." Along the streets of Lincoln, at the depot, and at the wayside stations, onlookers gazed "wide-mouthed and open-eyed." And, what happened in Crete? The reporter spared little:

> . . . we just took the town. Up and down the streets, double-file – we marched, a column over two blocks long . . . . The cats sought refuge on the anterior ends of the telephone poles; the dogs flew down the streets with tails between their legs; the butchers, dropping their wieniewursts, rushed to the sidewalks; clerks and customers, housewives and maids, young and old, all rushed out to witness with astonishment the advent of Wesleyan.

The opera house in Crete provided the setting. The Wesleyanites stormed in, occupied more than 135 seats on the first floor and in the balcony, burst into yells and songs. The crowd was noisy and restless, and the speakers found it difficult to prevail over the din. Other contestants were from Doane, Creighton, Cotner, Bellevue, Grand Island, and York. As recorded in The Nebraska Wesleyan, Minnie Throop "overcame the noise and whispering . . . , and gained the quiet attention of all." And, did she win? Let us read –

> Before our orator had finished, the others saw their doom; we saw our victory. When the decision was announced, the air was filled with hats, canes, muffs, colors, megaphones, and husky yells. Wesleyan had left her mark on the minds of her rivals and on the muddy streets of Crete.

No doubt about it, Miss Throop had done "a magnificent thing for Wesleyan." Her forte was "in delivery." She would later place fifth in interstate competition, the only woman in the field.

Our Orator

The stirring events of the "migration" did not terminate in the "opera house." Once the visitors from Cotner and Wesleyan were into the street and enroute back to the railroad coaches, "a gang of half drunken and abusive fellows" pursued them, grabbed "canes, hats, colors, and horns," also boarded the cars, and went up and down the aisles "hooting, singing, and using vulgar and obscene language." The fracas, as recorded for the paper, continued with "considerable violence" when "the Cretans" decided to board the train a second time and were met at the platform by men from the two Lincoln schools. "Clubs, stones and brickbats were in supply," one assailant fired a pistol and the ball struck "the car roof just above the heads of those on the platform," several men from Wesleyan suffered injury, and a man from Cotner "had his jaw laid open to the bone." As further narrated, the town's officials and police refused to intervene "to promote better order," and they told the visitors "to take care of themselves." Wesleyan's editorial response did not plead for a return of "football playing," a game "we think . . . should only be played by Indians, or other barbarous creatures"; but, that sport might possibly have offered safer alternative if the purpose in the migration to Crete had been to revive "college spirit" in University Place.

Oratory seemed to mount with the wings of popularity on the campus of Nebraska Wesleyan. In May, 1901, Harry Huntington nearly won the state contest held by the Intercollegiate Prohibition Association. The state's winner in 1908 was Wesleyan's N. B. Knapp. Willard Hadsell and Joseph Tuma also left their marks in the records of state oratory. The state contests in 1906 and in 1908 were hosted by Wesleyan. The University Methodist Church was first used, and the new auditorium in the Memorial Building furnished magnificent facilities the second time.

Debate, as well as oratory, had been built into the structure of the curriculum of the college, and members of the senior class were each year expected to excel in the art. The literary societies supplied the more ardent participants. The men of Orophilia and Theophania, and the Everetts, often challenged each other with enthusiasm and partisan support. Topics came largely from current events, and members of the faculty served as judges. As the nineteenth century drew to its close, discussions centered upon issues such as these: Resolved – That American expansion into the Pacific was justifiable; That England's treatment of the Boers has been and is justifiable; That the jury system should be abolished; That our present tariff policy is beneficial to the United Sates; That labor organizations promote the best interests of working people; That reciprocity with Canada would be beneficial to the United States; That U.S. Senators should be elected by the direct vote of the people. From time to time, the Theos and the Oros met in spirited argument versus members of Doane's "P. K. D. society"; later, a second group from Doane, the "Alpha Omega Debating Society" furnished competition. Audiences provided "counter yells and songs," but "good camaraderie" seemed always to prevail. The Theos organized their own "Alpha Omega."

The spring of 1901 may well have been low tide for the art of debate on the Wesleyan Campus. Few participants had given evidence of little more than "poor preparation, poor outlining, poor research." Judges on more than one occasion had refused to make a decision. One evening, with the chapel filled, the janitor had followed the "iron-clad rule" that lights in the building be turned out at 10:30. The judges were still compiling their results and had to finish "without light," after which "the crowd of people felt their way down the flights of stairs in the dark."

Under the prodding of professors Stuff and Alabaster, a new "debating Club" was on the scene by spring of 1902. Two members of the faculty and three students formed an executive committee to enlist debaters, select topics, and arrange schedules. Then, to add zest to the new effort, four Methodist colleges formed a "debating alliance" – Morningside, Simpson, Baker, and Nebraska Wesleyan. A greatly reinvigorated interest in debate seemed probable. For three years the "four corner debating pact" would exist before a "winner" emerged.

The debate, under the auspices of the "pact," began in March, 1903. Harry F. Huntington, Melvin Hunt, and Harry A. Taylor made up the Wesleyan team. Fellow students judged them to be quite formidable and expected victory when they met the team from Morningside in the chapel. Governor Mickey presided, and the judges were a university chancellor, a college president, and Nebraska's Deputy State Superintendent. The question? – "That the reduction of the tariff is the most practical method of dealing with the trust problem." To back their team, seventy-five students from Morningside had made the trip from Sioux City, and the chapel was packed with cheering partisans. When the three judges, each working independently, unanimously awarded the victory to Morningside, the local debaters and their abettors felt strongly that they had "conquered even in defeat." Comment from Wesleyan's editors argued that the judges did not understand the art of debate. Perhaps, it had asked too much for the "affirmative" to call for a reduction of the high "Dingley rates" which many in the circles of business, banks, and college administration felt essential to the continued prosperity of the nation.

A team from Simpson College vied against Wesleyan on February 8, 1905, in the chapel. Professor Patterson of the English department was the Wesleyan mentor. The Band entertained before the main event. The Iowans put the Nebraskans on the ropes a time or two. The judges split, but gave the edge to the "home team." A reception with refreshments followed. It had been a great affair, with two college presidents and a professor from the University of Nebraska having served as judges. Proposed reciprocal reduction of tariff with Canada was the hot issue.

The three-year rivalry ran its course, and Baker University had compiled the best record. The succession of debaters for Wesleyan had eased out the other competitors for second place. Intercollegiate debating apparently became less structured for the colleges, and on the campus at Wesleyan the teams of the classes organized a fierce rivalry. Eyebrows may have been lifted a bit when the freshman team swept over its three adversaries in the spring of 1908. Ethel McAfee was the "real stalwart" for the winners, and her cohorts were John I. McVay and Faith M. Claflin. When the students next assembled for chapel in the new auditorium, the entire class of freshman proudly marched to the front and lined up "facing the rostrum." As stated in The Wesleyan, the president of the class, after various cordial and appropriate remarks, received the banner and emblem of victory which would "remain with the class throughout its career" on the campus.

As long as D. W. C. Huntington was chancellor, theatrical productions and attendances "at theatre" were pointedly discouraged. In 1904, when a student chose to orate on the theme "The Advantage of the Theatre," the faculty found his topic to be less than desirable, and Professor Turner had to resolve the difficulty. Each year in his annual address to the students, Dr. Huntington made "the rule clear," that dancing and theatre-going were forbidden. The faculty advised against putting any statement in the catalogue about "theatre attendance," but did not hesitate to instruct one student that he must quit his work at the Lyric Theatre "while connected with our school." When Professor Stuff, an enthusiast for the study of Shakespeare's dramas, resigned in 1902, the next issue of the catalogue revealed a virtual exclusion of such offerings. An English professor's name disappeared from the role of the faculty because of his continued attendance at theatrical productions in Lincoln. The seniors eventually gained permission to put on class plays, but enthusiastic endorsement of "the theatre" on the campus of Nebraska Wesleyan lay in the future.

The Normal School, with its program to train teachers, made for bright story. "Second Grade" and "First Grade" certifications identified those who qualified to teach respectively in the elementary and advanced levels. The "practical department" at Nebraska Wesleyan required each aspirant to be in charge of a class "under an experienced teacher" one hour per day for nineteen weeks. Various "pedagogical and psychological" courses provided the requisite ideologies, theories, and methodologies. Growing reputations of Wesleyan-trained teachers seemingly prompted W. R. Jackson, the State Superintendent, to urge the school to publicize widely the names of its candidates for jobs, for they qualified fully "under the law."

By 1902, Professor Robert C. Ord's "Model School" had made splendid use of the 180 students enrolled in the Academy, and W. R. Jackson succeeded him as head of the "Normal Department."* May Hopper had for several years been a teacher in the department.

Members of the faculty had regularly discouraged the holding of a summer session at Nebraska Wesleyan. Professor Jackson saw great need for a "summer school," and Chancellor and Executive Committee approved his request – that the classes begin June 15, 1903. Jackson's school was to be "self-sustaining"; as scheduled, classes would be in pedagogy, psychology, mathematics, Latin, history, and English; the "Model School" was to be in full swing; tuition would cost $5.00 for a six-week term, and this would be the "lowest to be found in the state"; and wide effort was to be made to advertise. Jackson's venture may well have been spectacular, for the Executive Committee allotted $700 for the summer of 1904 and agreed that a student might earn a maximum of seven hours during the term of six weeks. For commencement, 1904, fifty-three graduates from Wesleyan's Normal School received their "State Certificates." The growth had been impressive.

With its Normal School ensconced in the basement-level rooms of the new "Conservatory Building," Nebraska Wesleyan, spring, 1905, invited "all County Teachers Institutes" to visit the campus. The Executive Committee appropriated $100 to advertise the expanded facilities and an additional $150 to prepare for the visitations from "the several institutes." As these developments progressed, Professor Jackson broadcast the plans for the summer session. Again, tuition came to $5.00 for six weeks, with a fee of 50¢ to cover registration and use of the library. Students could earn credits in the Academy, in the Normal School, and in the College. The Wesleyan trumpeted an opinion, that persons who followed the "normal course" in a college or university were almost certain to be "better prepared teachers" and "more efficient . . . in the school room." Few on the Wesleyan campus doubted such a claim.

"The Normal Club" blossomed into major significance. Its prime purpose was to find jobs for the recently certified teachers. It sponsored speakers on the campus who were acquainted with "current ideas." It also scheduled and organized various entertainments and parties. The Club lauded "The Kindergarten" at Wesleyan. Few such facilities were available elsewhere in the State, and thirty-four youngsters were enrolled in Wesleyan's special "practical school."

Dean Fordyce and Professor Jackson became centrally involved in discussion which shaped plans for an "Intercollegiate Summer School" in 1906. Nearly sixty instructors from the several colleges and universities within Nebraska were to direct classes during six-week sessions to be conducted at the State University and at Nebraska Wesleyan. Nearly one thousand teachers intended to enroll. The railroads gave "one-third round-trip rates" to those coming to Lincoln for the sessions. Advertisements declared that "good table board" would cost no more than $2 to $3 per week, and rooms could be rented at $2 to $4 per month. Tuition came to $5 for a six weeks, and each registrant paid 50¢ as fee for registration and library. The following schools participated: Doane, Peru, Hastings, Bellevue, Grand Island, Cotner, Nebraska Wesleyan, Creighton, York, Central City, and the University of Nebraska. Most of the schools joined for a repeat performance in 1907, with the courses at Wesleyan focusing on "Grade and Normal" and those at the University of Nebraska on "High School and College."

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* Jackson had served as high school teacher and principal, as city superintendent, four years as a county superintendent, and four years as State Superintendent of Nebraska.

Wesleyan's Executive Committee responded positively to the expanded significance of these "summer Sessions." For 1907 it appropriated $1,150 to underwrite the six-week term, with a rider to add $150 for salaries "if income permitted." The ante was upped to $1,300 for the session in 1908, and the schedule aimed to meet the needs of an approximate 400 public school teachers, principals, and graduates of high schools. Four "model training schools," each of "two grades," would be in full operation for the term, June 10 to July 22.

For commencement, 1908, the ceremonies for the Normal School received almost as much fanfare as did those for the College. Huntington presided for the last time "as Chancellor." Also present was Charles Fordyce, Dean of the College, who had recently resigned to take another position. In attendance were the successors for both Huntington and Fordyce, William J. Davidson and Clark A. Fulmer.

The previous December, while the Nebraska State Teachers Association met in Lincoln, the Lindell Hotel was the setting for a gala Wesleyan affair, a banquet for Wesleyan-trained teachers and alumni. Professors Jackson and Turner and Dean Fordyce made the arrangements, and Chancellor Huntington was toastmaster. Also present were J. L. McBrien, Nebraska's State Superintendent, and Governors Hanly of Indiana and Sheldon of Nebraska. The turnout for the $1.00 per plate gathering was impressive. Almost as response to the wide acclaim given to the teacher-training program at Nebraska Wesleyan came the board's resolution of March 9, 1908, to establish "The College of Education" and to bestow the title of "Dean" upon Jackson as its head. His accomplishments had become widely acknowledged.

Many highly significant advancements were manifest in other "departments" of the university – Biology, Chemistry, Economics and Sociology, English Language and Literature, French, Geology, German, Greek Language and Literature, History, Latin Language and Literature, Mathematics and Astronomy, Philosophy, and Physics. Bear in mind that credits in Elocution, Music, and Pedagogy could supply "electives" within a program leading to a degree.

The Sunflower for 1901 gave special note to "expansion of the Biology and Chemistry departments . . . augmented by much in the line of new apparatus"; to "work in Psychology during the past two years," with a laboratory "one of the best in the West" and about to match the best "in this country and Europe"; to the high grade of work being done in English" and literature as preparation to write, to speak, and to debate; to "the work in Greek and Latin" and to the rapidly increasing enrollments in German and French; and to the improvement of the "state of things" on campus and in University Place. Seemingly, the school had "passed through the ills of childhood" and was about to enter into "the vigors of youth." The Coyote for 1908 contained F. A. Alabaster's "historic summary" of Nebraska Wesleyan and cited that fifty professors and instructors were on the scene along with "over nine hundred students enrolled." The "College of Liberal Arts" had sent forth into the world "her three hundred alumni." The catalogue for 1908-1909 stressed again the importance of the School of Commerce, established in 1903, and the School of Art, just new on the scene; and, The Nebraska College of Medicine had affiliated with the university.

Dean Charles Fordyce was a reputed biologist, and he gained early recognition of his department's accomplishments. By use of "A New Plankton Pump," he had identified in the summer of 1898 three new "aquatic animals" in the waters of eastern Nebraska. About 1901, Professor Albert T. Bell joined the faculty to head a Department of Botany, and his "indomitable courage and persistency" soon brought improvements. In the summer of 1904, a "plant house" was in full operation to the southeast of the main building. For the biology laboratory an incubator, a steam sterilizer, an "instantaneous water heater," a suction filter pump, a hot air sterilizer, a refrigerator, three oil immersion microscopes, ten double objective microscopes, and fourteen dissecting lenses "for rough work" were of recent acquisition. Only "lack of space" had forced delay of further devices. Purchase of a stereoptican in the summer of 1907, at a cost of more than $200, enabled students to observe items and specimens otherwise quite beyond their reaches. Lockers, once installed, proved to be important space savers, but students wanted locks for security purposes. So, when classes opened in September, 1907, "the school's Curator," O. T. Moore, had procured 120 locks for rental – 50¢ per lock with key, and with 35¢ to be returned at end of school year if the lock were "in good shape."

Dr. Fordyce had not hesitated to push for a "Preparatory for Medicine Course" as early as 1900. Some twelve students in 1901 enrolled in this "preparatory course," which promised to enable them to enter "the sophomore year in all medical schools." By 1903, the school's publications outlined an established two-semester program. The "Pre-Med Club" was another chief product of Dean Fordyce, and two years later Harry Taylor and Claude Fordyce were its leaders.

When chartered under Nebraska Law, the Nebraska College of Medicine became a "Patron School of the Nebraska Wesleyan University." Professors Fordyce, Frederick J. Alway, and A. T. Bell were to teach the courses in histology, chemistry, and bacteriology. Initial headquarters for the new College were located in The Press Building in Lincoln. In 1906, property was purchased at 1735 "O" Street in Lincoln, and a commodious brick residence thereon was remodeled to provide a lecture hall and "dispensary." It soon had become identified as the "Affiliated Medical School of Nebraska Wesleyan University" and was for administrative purposes the "Medical Department" of the university. Expectations portended construction of a complete building for the "Medical School." Requirements for admission were generally those for any student to enroll at Nebraska Wesleyan – "good moral character" and qualifying study in schools whose credits were "equivalent to those of Nebraska Wesleyan." Graduation could come as early as one's twenty-first birthday, provided all other standards had been met. A special bulletin for the Medical School, dated 1908–09, fully outlined the courses of the four-year program; special connections with the Nebraska Sanitarium, the Tabitha Hospital, St. Elizabeth's Hospital, and the Wesleyan Hospital made claim to the best of training facilities. Tuition stood a $45 for a two-semester year, and there were certain fees. Though not a part of the university, the "Wesleyan Hospital," recently constructed as a hotel at the southeast corner of the intersection of Warren Avenue and Madison Avenue, featured a Nurse's Training School and was prepared to care for "the sick and disabled." (The structure stands today, a complex of apartments.)

The Department of Chemistry, at first located in the basement of the building, made headway comparable to that in biology. "Breakage" caused the Executive Committee to iterate in January, 1899, the necessity to collect from each student using the laboratory a "deposit." A "fee" could range as high as $5.00, no more than half would be refundable, and any destruction of equipment would "require an additional $1" from the student. To meet the needs of the growing department, the committee provided for the hiring of a student to be "Store Room Clerk."

Not until the autumn of 1902 did financial stability permit the installation of a "gas plant" to furnish fuel for the laboratories. A gas jet now became an accommodation for each student in biology, as well as in chemistry. This small plant, with its generator, had been placed on the terrace next to the northwest corner of the building, and it was not an attractive addition to the landscape. Editors of The Wesleyan preferred "a flower bed" for the space occupied. Nonetheless, as school resumed in January, 1903, students and professors hailed with enthusiasm the new facility and the ready supply of gas.

The old basement laboratory had been damp, poorly lighted, and unsanitary; students had had little incentive to pursue the subject of chemistry beyond the elementary stage. But, by spring, 1903, "all had changed." A new laboratory occupied the northwest corner of the first floor, and it had an abundance of sunlight and fresh air. Its designers had combined "the plans of the Armour Institute, Chicago University, and the University of Heidelberg." Cast-iron drain troughs and water and gas at each desk enabled thirty students "at one time to work," and lockers and drawers for ninety persons were handy. Wesleyan's "rude system of manufacturing our own gas" attracted much attention, along with pumps, suction filter pumps, "bombs" under pressure, generators, blast lamps, and "a complete molecular determination apparatus." With seventy-five students enrolled for the elementary courses and twelve in "the organic," enthusiasm prevailed within the department.

The rise of "The Chemistry Club" had served to popularize the department and to enable its members to discuss certain recent developments. It met on alternate Wednesdays.

In November, 1904, a costly neglect resulted in much damage and expense. University Place had installed a new water system, certain adjustments had been required, and the water into the building had been turned off "for a while." A student had attempted to use water in the laboratory, found no water, and then failed to close the faucet. So, when the water ran again, it flooded the room and soaked the floor and the ceiling beneath. This would not be the last time that natural cause and human neglect would bring damage from water to the building.

A Department of Physics had a somewhat slower rise at Nebraska Wesleyan than did those of biology and chemistry. In October, 1902, a special item accounted for an unusual expenditure of $150 for "the physics department," and Professor Rose directed the studies. About this time there had appeared on the scene a student whose name was John Christian Jensen, whose interests in mathematics and physics had already been shaped, and who sought certification to teach. He would teach at Beaver City and then return to the campus as an instructor in Physics. The Wesleyan of November 8, 1907, contained a rather lengthy article which treated of the many improvements in the department, and the writer gave most of the credit to Mr. Jensen. Two weeks later, in a letter to the paper, Professor Hopkins gave "full credit" to the new instructor. "The Physics Laboratory" was now worthy of much attention, and Jensen had ordered and installed a number of "delicate instruments" – volt-meters, ammeters, galvanometers, and "the Hoffman apparatus for electrolysis." Rumor had it that "advanced students" would soon "be tackling wireless telegraphy" and would soon be constructing a "short system." The board had appropriated $300 for the purchases.

J. C. Jensen became very busy giving lectures on "Wireless Telegraphy," and he had been persistently before the Executive Committee to press for additional purchases for his growing laboratory. He and W. G. Bishop, Professor of Geography and Geology, had organized a "Camera Club," and any student who had had "one year's work in Physics" was eligible to membership. At the end of Huntington's decade, substantial and spectacular growth had become evident in the Department of Physics.

When Harvey Warren Cox graduated with his Ph.B. in 1902, the board retained him to be an instructor in psychology. He had earlier been an assistant in the "Psychological Laboratory." The department had, as yet, no separate billing or identification. A recent gift of one hundred dollars to the "Laboratory" had proved to be "an invaluable adjunct" – inclusive of "a kymograph, an instrument for registering the various effects of mental phenomena; a sphygmograph for measuring the effect on mental states as related to the circulatory system; and a plethysmograph for investigating emotional phenomena." Under Cox's cultivation, a department of psychology soon blossomed, and he rose to a professorship after receiving his master's degree from the University of Nebraska. In June, 1906, he gained from the board an appropriation of $175 to set up an experimental laboratory "for psychology," and an additional sum of $75 to pay the salary of his assistant, Miss Frances Huntington, the chancellor's daughter. His designation changed to Professor of Philosophy in 1908.

The basement of the university's building provided rooms for a burgeoning "school of commerce." Nearly a separate entity, it was under the direction of Professor J. C. Paxton, a self-taught master of Graham Shorthand and touch-typing. Paxton had organized his program into four nine-week sessions for each year. Tuition stood at $12 for a single session, or $22 for a semester of two – plus the dollar fee for registration. The university shared in the income, $3 and $6 respectively.

Professor Paxton's fame spread as an innovator. He dictated and recorded letters and messages on the phonograph, and his students then played the records from which they practiced shorthand and telegraphy. Deemed of particular worth were the certificates which disclosed that one had completed four semesters of instruction and had reached levels of proficiency needed for employment. Editors of the The Nebraska Wesleyan judged his "practical innovations" to be highly successful. Noting that bookkeeping and penmanship were also parts of the professor's battery of skills, an editorial later added more praise:

> Everything necessary to a thorough business education will be taught. In this line a university like the Wesleyan can do better work than an exclusive business college for the reason that opportunities are offered for work in the college proper.

In effort to come to grips with the task to terminate the indebtedness of the university, the trustees placed certain limitations upon the program for "commerce." But by 1903 a fresh resurgence of enthusiasm was underway, with courses in "business," typewriting, and shorthand much in demand. One paid $45 per semester in tuition, and lessons in telegraphy, typewriting, and shorthand came with additional fees. Paxton in 1903 succeeded in adding twelve weeks of classes for summer sessions. His several assistants received monthly stipends of $10, $20, and $24. As added attraction, students in commerce and business had their own "Commercial Debating Club."

Momentum continued to pick up when Manley J. Evans succeeded Paxton in 1904. The university's bulletins and editorials in The Sunflower and The Wesleyan made common reference to the excellence of instruction in penmanship, orthography and business correspondence, commercial arithmetic, bookkeeping and banking, commercial law, grammar, rapid calculation, shorthand, typewriting, and telegraphy. The discomforts of overcrowded rooms and floor spaces grew in intensity until the completion of the C. C. White Building. The Coyote of 1907 recorded "remarkable growth" for Evans' program, that in three years registrants had increased from 39 to "nearly 100." Furthermore, the "muscular movement" in penmanship had remedied many a "scrawling illegible hand"; spelling, punctuation, and "correspondence" had trained those certified to use "a series of eighty-four different forms of business and social letters, headings, salutations" and "closing forms"; "the celebrated Sadler-Rowe Budget system" was "the best" for bookkeeping and banking, and was taught "as it should be taught"; "continued drill on rapid additions, subtractions, multiplications and divisions" had enabled certain of Wesleyan's students "to determine results at a glance" and with "rapidity and accuracy." Tuition stood at $27 per semester, or $50 for "a year." The Wesleyan commented in April 10, 1908, that the "department" ranked high in its reputation and that "much call" for Wesleyan-trained "Bankers, Stenographers, and Bookkeepers" came from Nebraska's business and professional men.

The board voted in June, 1901, to abolish "the Art Department." The financial stringencies of the university demanded such curtailment, and only "Drawing" would continue in the Academy and the Normal School. The hiring of Henry Howard Bagg, who came from "Peru Normal," to teach classes in drawing soon altered the prospect for "art" at Nebraska Wesleyan. Already an accomplished painter "in oil," Bagg quickly expanded his program. The opening of the Memorial Building offered him additional space and opportunity. For "oil painting," his students paid $10 for two lessons per week for a semester; for "China painting," they paid $9. He became "Director" of a new "School of Art" in 1907. Many of his paintings hang on the campus walls at this writing.

The coming to the campus of W. G. Bishop brought quick upswing to prominence of a department of geography and geology. By 1908, regular outings of his classes resulted in inspections of "strata, soils, outcroppings of rocks, quarries and pits." On one occasion, a reporter noted that all fourteen students had sampled the contents of lunch baskets "with all the ease and freedom of experts." Overnight trips found young ladies securely housed in homes, with the young men in the local hotels.

In addition to the expanding programs in English, Latin and Greek, and German and French came a genuine effort to add Swedish to the curriculum. The school's financial condition demanded caution, and the Executive Committee and board gave virtually no guarantee of salary. From 1899 to 1901, talk of a "Department of Swedish" flourished; but, with "Compensation to be fees collected from the students in the College of Liberal Arts and the Academy taking Swedish work," expectations were short lived. Demise came when a second professor under commitment resigned before having taught a class.

The Academy until 1906 registered more students than did the College of Liberal Arts, and it was very much a significant part of the university. Its third and fourth-year classes sought to complete "college preparations." Many of these students had come from small towns "without accredited high schools" and were often older than the average freshmen of later years. "The Academy Seniors" regularly became members of the literary societies, of the departmental clubs, and of the athletic teams.

"Military Drill" became in autumn, 1900, significantly more prominent on the Wesleyan campus. Faculty and members of the board had approved it as an "elective" which could contribute a maximum of five hours toward the required one hundred thirty for a degree. One could earn 1 1/4 hours of credit for three hours of drill each week during a semester, just as was possible "at the State University." The option was open to freshmen and sophomores. Many students had volunteered for service during the war against Spain and were eager to serve as officers within the battalion. "Drill" was "a form of physical culture and exercise."

When weather was inclement or too cold outside, the drilling occurred in "the Chapel" when the scheduled hour of five o'clock rolled around on Mondays, Wednesdays, and Fridays. Sufficient "arms" were on hand, but uniforms would make their appearance in future. Preparation for the first encampment was primary objective, and the companies of cadets would stake out their shelters in early May on the "state farm ground."

At camp site, the men stacked their guns, posted their guards, practiced "use of their bayonets," and kept their fires lighted. The final evening found many ladies and other guests "seated around the camp fire." The Nebraska Wesleyan of May, 1901, filled in with other details:

> One of the boys who came escorted a lady whom the firelight showed to be not even a woman. Clothes may make the man, but they didn't make the woman in this case, at least.
>
> Rations served were pork and beans in army style, canned meat, "declared by the cooks to be embalmed mule," and coffee, strong enough to turn the left flank of a whole army division.

All present must have spent a very "delightful evening."

The board and Executive Committee kicked around the issue of a compulsory military drill, that all able bodied male students be required to belong to and drill with a "military company" on the campus. General opinion reasoned that drill, when properly conducted, was "one of the best means of promoting bodily development, grace and carriage." Proponents also emphasized "good of discipline." The decision came June 12, 1901: drill for credit was required of all male students except when excused by the unanimous consent of the faculty "for religious or conscientious scruples, physical disability, or good cause."

When school opened in September, an editorial in The Wesleyan expressed gratification "to see so many taking the work." But some were lagging in their enthusiasm to be participants, for absences and tardinesses soon caused some rules and regulations to raise their ugly heads. Lack of discipline within the ranks forced the company officers to seek encouragement from chancellor and professors.

Wesleyan Cadet Band

The three companies – A, B, and C – gave outward appearance of great spirit. Each cadet had his "uniform cap," and for all "their suits" would come later. Each company had its captain and second and first lieutenants, and a major commanded overall. An eighteen-member band, mostly newcomers to "band work," made quite a mark for itself by providing the rhythmic assists so much needed to keep some of the men from being cast into the "awkward squad."

The faculty made a rather gentle response to absenteeism from drill and sought to bolster discipline for the spring semester. Delinquents who reached the height of ten absences would find their 1 1/4 hours of credit lowered to 3/4 of one; fifteen absences, if unexcused, would eliminate credit altogether. Continued delinquency on the parts of certain "cadets" aroused the ire of certain members of the faculty, and a new rule came forth for the future: three unexcused absences would bring loss of credit and severance from "drill," and "satisfactory adjustment" could come only with faculty's consent and upon "re-registrating" and payment of a special fee of $1.00. Trustees backed the professors, and "hisses were heard" when the announcement of the change was read "in Chapel" in mid April. An editor of The Wesleyan penned his hope, "that this work will not be made a secondary matter in the university." The trustees, June 10, 1902, reversed the field and drill became optional once again, "on the choice of the students."

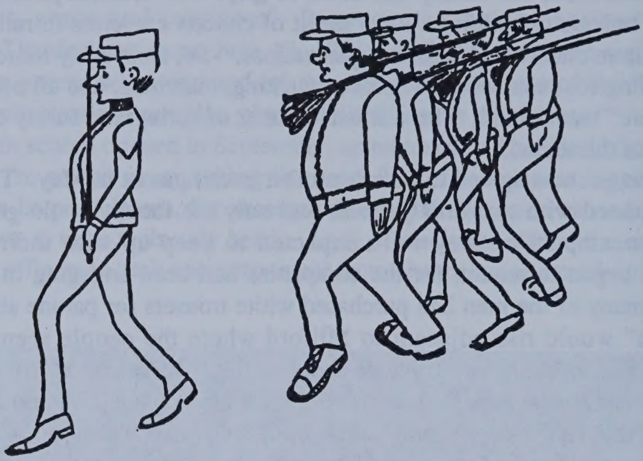
Meanwhile, the faculty had come to grips with another problem, "injuries to . . . the university building . . . as result of concert exercises in military tactics, physical culture classes and similar organizations." So, from early March, 1902, use of the building for such "concert drills as walking, marching, and all other exercises of like nature" was denied. The warmer weather of springtime surely offered some alleviation of the stress.

The teachers agreed to permit another encampment in May. The three-day exercise equated with two drill periods, and only the faculty could grant excuses. Those to encamp knew they were expected to keep up with their classwork. Excitement began to mount, for the companies had been engaging in competitive drills; and many of the men had purchased white trousers for parade attire. "Camp Huntington" would rise adjacent to Milford where the people seemed eager to patronize the "soldiers" and where a home for "old soldiers" offered special observers. The cadets expected to arrive the evening of the 27th and to depart the morning of the 31st. Most would march from University Place to the camp site, a distance of about twenty-five miles. The campus editor wondered how "the boys," unacquainted as they were with "military discipline" and who often "felt abused" when subjected to strictness, would fare under the rigors of regimentation. Furthermore, each man had to pay $1.35 for the privilege.

The ninety weary warriors arrived about midnight, and found four large tents ready for sleeping – with "straw on the ground with blankets and quilts placed thereon." Most tasks awaited the coming of reveille. Breakfast-making, fire-building, and noise awakened the men by 4:30; only two wash basins could be found for the entire group; fried bacon, coffee, and hard tack composed the fare for the morning; the tents were to be moved, reset, and aligned; guards were set; and rosters were posted. Dinner at noon featured boiled pork and beans – all cooked in three large wash boilers – and the ever-present hard tack. Those who neglected assigned chores or who were caught attempting to sneak in or out of camp were put to "kitchen duty" or to cleaning the grounds – scrubbing, chopping wood, raking straw, or mowing weeds. The more ardent of the culprits faced court-martials and confinement in "the guard house," which, according to report, was overcrowded. If the steady diet of bacon, pork and beans, and hard tack proved to be not too pleasant, fond memories of "home victuals" offered tasteful-compensation.

Sham battles under the direction of "Major England" gave the men opportunity to obey orders enthusiastically. A parade through Milford gave the people "a good show," but the townsfolk seemed bewildered "in open-mouthed astonishment" when the cadets broke ranks, gathered into small groups, and then "gave various college and society yells." Baseball found the officers in competition with "the others," and a contest occurred whenever duty permitted and sides could be assembled. Properly escorted, several of the aging veterans from the Milford Home visited and inspected the camp. The villagers enjoyed an evening's entertainment in the "opera house" when "vocal solos and special readings" revealed varying talents. All culminated on Friday, the 30th, when many visitors from the campus arrived, and this occasion gave Dean Fordyce opportunity to inspect and declare that everything was "in order and clean." Camp broke at eight the following morning, and the return to Lincoln was "via the train."

MILITARY ENTERTAINMENT



Editors of The Wesleyan were a bit perplexed by the board's reversal of policy to make drill again optional. The success of the encampment at Milford seemed to justify compulsory drill. The writers doubted that "physical culture" could equal in importance the exercise gained from drill. Also, expectations were that too few would register for drill and that the companies with their officers would cease to exist. The construction of a gymnasium promised many advantages for physical exercise, and the faculty and trustees gave little heed to petitions which sought to restore "required drill." Some students requested that the university procure the services of an officer to be assigned by the Department of War. Under the circumstances, two companies, A and B, prospered during the coming year. The "Cadet Band" with ever increasing effectiveness provided the beat for the companies as they delighted their audiences with marches and countermarches. By spring 1903, a gymnasium furnished adequate indoor space for formations and drill, and its facilities for bath and shower were much welcomed. The old bathroom in the basement of the main building became the armory for the storage of guns and other equipment.

Again, Milford became the site for encampment, and the successes at "Camp Culver" seemed to indicate that drill by choice had positive results. Friday, the 22nd of May, attracted more than 125 visitors from the campus, for the professors had dismissed classes for the occasion. Adjutant-General Culver had directed the encampment and its exercises. Much to everyone's delight, one of the more curious members of the faculty "had to be arrested and placed for a while in the guard house." Thus ended a year of optional military drill at Nebraska Wesleyan, and H. A. Taylor and J. C. Jensen had been among the more spirited participants.

Members of the board and Executive Committee exercised the privilege to change their minds and voted in June, 1904, to make "drill" again compulsory for all male students during the first two years "of their connection with the University." If one had drilled elsewhere, his marching days at Wesleyan were to be reduced accordingly. In September, for the first time more than six hundred students registered "throughout the school," and increased enrollment for drill gave rise to rumor that the school would have a "Military Department" with a graduate of West Point as commandant. Eventually, Major W. J. Turner, USA Retired, arrived, and the Executive Committee appropriated a $40-dollar-per-month stipend for his services. The men were much relieved to find their new commandant to be in no way "brittle, stiff, or autocratic." Although many students had gained from the faculty permits to opt for "physical culture," increased numbers "out for drill" had led to the formation, again, of a third company. Marching to the "hep" and to the musical cadence of "the Band" never failed to attract spectators from both campus and town. "Competitive drill" caused great rivalry among the companies, and the men at times permitted their exuberance to spill over into other competitions. These fracases brought the wrath of the faculty to the fore.

For May, 1905, the annual encampment's site was at Weeping Water. The "advance detail" raised tents, provided for commissary, and laid out the kitchen – all in "an opening" a half mile west of town. The cadets arrived by train, expected to be well warmed and tanned "under the sun," and became regularly dampened from "local showers." But, "sham battles" were the order of each day, a baseball game against the "locals" clearly revealed the superiority of the collegiates, and an evening's band concert on main street turned out the town. Railroad fare of 80¢ for a round trip brought for the final day a host of professors and "girls and ladies" from the campus to mingle "white of dress and flushed cheeks" with the "blue of frock and brawny faces." The visitation, when over, had been "all so grand." "Camp A. T. Bell" honored Albert Thomas Bell, Professor of Botany and Principal of Academy. Citizens of Weeping Water had been skeptical "of having the encampment," but they offered "a twenty-five per cent bonus" if the cadets would return in 1906. But, "to spread the good name of Wesleyan," the school's authorities now deemed it preferable to be near a different town each year.

Board and faculty continued resolutely to prescribe compulsory drill, save for those excused, and delinquents received "straight advice" for their waywardness. Uniforms became mandatory, and the Paine Clothing Company advertised suits for cadets at prices of $12.50, $13.50, and $15.00 – "fitted to order." "Parade reviews" became increasingly popular, and an addition in spring, 1906, of a "drum major with a magnificent hat" added greatly to the attraction. Encampment in May was at Ashland, and "Camp Taylor" honored Harry A. Taylor, graduate of 1905, company captain, Oro, athlete, orator, and pre-med. Guard duty, mock battles, practical hygiene, and competitive exercises, along with the traditional bacon, pork, beans and hard tack, fulfilled the anticipated challenges. Visitors on Friday paid 50¢ for their round trip tickets. Before "year's end," four cadets caught smoking cigarettes found themselves "deprived of a semester's credit in drill" – by decision of the faculty.

Increased interest in and emphasis upon "physical education" and participation in intercollegiate athletics led to rapid decline in military drill. Reinstatement of the "option" heralded change for 1906–07, but the catalogue for 1908 was silent on the subject. Professor Bell had served as commandant.

As the significance of drill on the campus lessened, the importance of "the Band" mounted. Under successive leaders, the musicians became more than accompanists to the cadets. A campus poet used some rhyme and meter to rejoice that the band "was reorganized and practicing":

When Catlett plays the coronet
And Fargo adds a line
And Mac and Lee come sliding in
While Teddy um-tahs fine
When Charlie also works the Trom.
And Bert the Baritone
And all the seconds, thirds and fourths
Join with Roy's Saxophone
When all of them are playing
And things sound on the bum
All bad discords are smothered
When Dado beats the drum.

"Band concerts" became almost daily events in the spring of 1906, and uniforms for the musicians arrived in the autumn of that year. A new leader, to be paid $120 for seven months' service, was hired to direct a minimum of three concerts and to share with the university in the receipts. A year later, in October, 1907, the Executive Committee engaged another director for the band; his salary stood at $225 and "half the proceeds." The "other half" was to purchase band instruments and other equipment "as property of the university." Editorials in The Wesleyan complained of the disappointing attendances at the concerts, pronounced the programs "extremely enjoyable and worth far more than the price of admission," and suggested that students had a duty "to be on hand for the next concert." As Huntington's decade drew to its close, the "cadet band" had become "The Band"; military drill had marched from the premises. The faculty refused to grant credit in "gymnasium work" for participation in the band, but one could receive a proportionate waiver for each semester – with the rule that each loss of credit had to be "made up" elsewhere.

Issues of The Wesleyan often printed the "old Wesleyan yell" for all to review –

Boom-rah, Boom-rah-an
We-We-Wes-ley-an
Ne-Ne-Ne-brask-kan
O-man.

Enthusiasts used it with gusto and on any occasion which called for outburst. Such concerted noise came easily for athletic contests, and the growing pains of athletic achievement at Nebraska Wesleyan during the early years of the century seemed to reveal more ache than growth. Of course, the financial straitjacket which bound the school quite firmly until the fall of 1902 permitted little opportunity for advancement in a competitive athletic program. A spirit for competition found nurture as put forth by the faculty's Committee on Athletics and by an Athletic Board, and because of the ardors of a new Athletic Association formed in the fall of

1902. Professors Bell and Alabaster seemed always to be chief boosters of "physical culture" and fitness and of competitive sports. Occasionally, a voice would register protest against the continued ban against football.

The Athletic Association reached out to embrace both men and women, and dues per member came to 25¢ a year. Members turned much of their collective attention to the roles played by the basketball and baseball teams, and they would hail the rise of a small gymnasium to be of prime significance. The faculty kept close watch and approved all schedules and trips. Students who wished to engage in intercollegiate competitions had to meet prescribed standards – registration for a minimum of twelve hours in the College, or an equivalent elsewhere in the several schools, and to maintain an average of 75%. The Athletic Board reached a sort of milestone in the autumn of 1907 when it recommended an increase in "the incidental fee of $15 to cover admittance without further charge to all games in every branch of the athletics." The Wesleyan's editors boldly endorsed the proposal as a good idea which would bring greatly increased attendance at the events. As we shall see, there was cause for such expectations.

Early in 1907, a good bit of wrangling had occurred because of a proposal to change the school's colors. A certain faction within the Athletic Board had taken upon itself to seek support from the alumni to switch from yellow and brown to green and white. Those opposed were by no means ready to shelve and forget A. Otis Hinson's endearing tribute to the sunflower; and, How could anyone who had trod the Wesleyan's campus "forget her colors"? –

They're the yellow and the brown.

Besides, recent decision had adopted the coyote as the emblem of the school, and the annual for 1907 would be entitled The Coyote. White and green did not fit well with coyote. The fury mounted.

The proponents for change wanted "cheery colors," and they no longer would tolerate the "depressing, dingy, and disagreeable colors which had appeared in the forms of sweaters and stockings." They preferred hues "more akin to rainbows of promise, something to gladden our hearts, something to shout about" – not "colors of dirt and clay." What could be more typical and fitting of Nebraska than white clouds floating over green fields? Such colors were "emblematic of purity and strength, growth and progress!" A poet for change put it this way –

And when our enemies rise,
We'll follow the green and white,
Together we'll stand, together we'll strike,
Together we'll win the fight,
Hurrah! Hurrah! Hurrah!
Hurrah, for the green and white!

Chancellor and Faculty may have steered clear of the controversy, but the fever did not lessen.

Those who advocated the change became more formally organized into "The Green and White College Spirit Association of Wesleyan"; for its meetings, the ladies wore "white waists and skirts of either emerald green paper or some plain white material." The editors of The Wesleyan rendered good account as the defenders of the old colors regrouped to parry the thrusts of their rivals. Well, the "troubled waters" rolled: "hot air did increase in might to contend tumultuously over the troubled deep"; "waves did beat upon the shore until the thunder of them shook the far off country"; "fierce war did rage," and heads were whacked and "became sore"; some warriors "did duck beneath the surface to escape the scorching air and did gouge up dirt and clay and throw it about most recklessly." The editors may have shown their colors as they continued to report:

> And behold it did spatter upon both green and white, and yellow and brown, and upon the latter had it slight effect, but the green and white did it mar most sadly.

A final battle of jingles may have resolved the squabble when, from the Athletic Board, came this faulty quatrain –

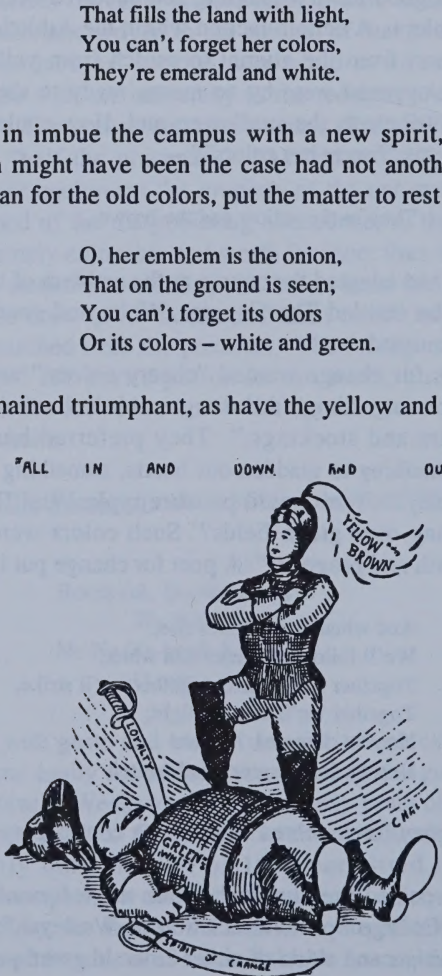
> Oh, Our emblem is the sunflower,
> That fills the land with light,
> You can't forget her colors,
> They're emerald and white.

Its author hoped in imbue the campus with a new spirit, to take "possession of Wesleyan." Such might have been the case had not another stanza, offered up by the chief spokesman for the old colors, put the matter to rest –

> O, her emblem is the onion,
> That on the ground is seen;
> You can't forget its odors
> Or its colors – white and green.

Hinson's song remained triumphant, as have the yellow and brown to this day.

"ALL IN AND DOWN AND OUT"



Wesleyan's faculty did not take lightly the need for "physical culture" and its equivalents; and they took for granted that the chapel, in the afternoons and until something better arose, would provide suitable space for exercise and drill when weather necessitated. Adjacent and on the west was another large room, reserved for the women during the hours before the mornings assembly for worship. When the first gymnasium made its appearance in the summer and fall of 1902, a promise for better facilities materialized. Editors of The Wesleyan had strived for years to gain such improvement.

Many students genuinely regretted the banning of football in 1898. The following February, an editorial in the campus paper warmly endorsed "athletics" and added rebuttal to the ban:

> The college or university which cannot send forth a well equipped baseball nine or football eleven to cope with the brawn and muscle of her sister institutions is not only abnormal in her development, but in the near future will be conspicuously in the rear. The education of the body is imperative.

"Physical culture" meant "education of the body," and Wesleyan's gymnasium was "outside and full air." The students were free to use "dumb bells" and "Indian clubs" for exercise.

The successive editors of The Nebraska Wesleyan kept up a bombardment of appeals to safeguard health and to enhance awareness of need for exercise. One writer argued that seniors "should be relieved of much of their work during the final semester," that many students left college "completely worn out." Of course, the heavy labors of study had become "detrimental to the health," and too few students had found time for play. Thus, "gymnasium drill" belonged in the schedule of "required college work," and in June, 1900, the editor asked the Board of Trustees to hire a person to direct a program of "athletic training."

When school opened in the fall of 1900, the professors had before them an offer from Chaplain Nave to give $500 "to promote improved physical culture of the students." Nave suggested that each student receive regular physical examinations; that a series of lectures treat of physiology, hygiene, personal habits and bathing, and recreation; that a committee regularly inspect "rooms of students" and recitation rooms for "ventilation"; that for "sanitation" the "food at clubs and boarding houses" meet standards; that the faculty pay "special attention to any poor students who to get schooling half starve themselves"; and that outdoor and indoor exercises be facilitated. Dean Fordyce added his endorsement, that physical training and exercise were "so necessary to good health and effective study." Implementation of the Chaplain's plan must surely have been effected, but the extent is questionable. The debt-ridden school lacked facilities "for proper training," but its editors repeated the call for "a little expansion." So, "drill" continued to bob up as a practical alternative.

Student frustration found further expression in The Sunflower of 1901, when a cartoon appeared above the title, "To the Grave." The artist had sketched in several tombstones with telling epitaphs – "Athletics, Died of Starvation, 1898"; "Football Murdered by the Preachers,1898"; "College Spirit, Died of Grief, '98"; and "Gymnasium, Died of Exposure." An opened grave had a wooden cross at its head, and "Next" implied a certainty of occupation. The ghosts of "Athletics" and of

"College Spirit" floated and hovered, and the moon above copiously shed tears. Adjacent was a second drawing in which a college nursery was the scene of generous care for the infants of "Military Drill," a new "Gas Plant," and the "Oratorical Association." Among some others, the small beds for "College Spirit," "Athletics," and "Foot Ball" were vacant, their small charges having been already carted away to the cemetery. It had all been so sad!

The editorial harangue continued, from editor to editor. When "some fellows" appeared to be getting their exercise "by standing about the halls wearing sweaters and talking in loud and boisterous tones about foot ball, base ball and other sports and exercises," a writer noted that these same "fellows" were "rarely seen to carry a book." A later penman observed that "a sound body usually has a sound mind" and that some students had neither. The wail and moan would continue, but not forever.

No doubt about it, the pulse of athletics at Nebraska Wesleyan had been weak. Too long had the phrase, "Boys, be lady-like," suppressed a robust "college spirit." The Sunflower of 1903 rejoiced that new winds were blowing; that the gymnasium recently constructed augured brightening change; that a new track would "improve contesting"; that interest in "physical training" was on the upswing; that the women were active in basketball, Swedish exercises, drills, and "much other practice work"; and that the "prospects for athletics at Wesleyan" had never been more encouraging.

Editorial cheering in September, 1904, hailed the presence of Ben Cherrington, as "Physical Director." He was causing to spread over the campus a veritable contagion of enthusiasm for "training." A minimum of thirty men were up at six in the morning to run "cross-country," all down to "Lovers' Alley" and back; then came further running and exercising; and the gymnasium provided for "a bath and a rub down for each." Physical examinations had become routine. A reporter for The Wesleyan noted: "Most of the men come from farms and small towns and have been used to much physical activity." Furthermore, Cherrington's young enthusiasts intended "to keep in good training," for they were of "the finest material in the world." All looked ahead to basketball and to track and field. Even the new "Hiking Club" found a legion of marchers "on the line" each Saturday morning.

The catalogues for 1904–1905 and 1905–1906 referred to the programs in "physical education." In good weather, the activities would be outside. The "goals stressed" included the following:

> For men – light gymnastics – marching, free-hand work, dumb-bells, bar-bells and mat work; parallel bars, side and long horse and horizontal bar, gymnastic games and contests.
>
> For women – correct walking and standing positions, military marching, Swedish exercises, folk dances and basketball; work with dumb-bells and wands; work on horse and parallel bars, rings; Swedish gymnastics.

Outside sports for the men emphasized tennis, baseball, running, jumping, discus throwing, putting the shot, and hockey. For the women, the "various games" were less strenuous, but tennis and hockey were popular. "Regulations suits" found the women attired in blouses and bloomers of blue flannel; the men wore "gray Turner trousers, blue sleeveless jerseys, and heelless shoes." The Director "ordered" all uniforms.

It seemed only fitting that the editor-in-chief of The Sunflower of 1905, W. B. Kline, and his business managers, C. L. Anderson and C. V. Spivey, dedicate the publication to "WESLEYAN ATHLETICS which in their success and cleanness have proven themselves worthy of the highest praise and most loyal support . . . ." Some victories in competitive intercollegiate contests assured greater success in future. The editor and his staff lamented the "unfortunate year of 1898" – when "the ministers of the state, and others" had railed against football and then had "cut it off and cast it" from them as if it were "an offending right hand." Their brief historical review was succinct:

> Athletics was placed upon the operating table and football was duly amputated . . . . It took several years for the patient to recover and at time his life was despaired of. He is convalescing now and seems to be on the road to complete recovery.

Track had remained a "constant attraction"; an "enclosed field" had proved "to be a great boost for baseball"; and "the gymnasium's rise" had given momentum to basketball for both men and women. Cherrington's men had won eight of their twelve scheduled games. A new "rousing athletic club" had added much spark to the atmosphere, and both men and women belonged. An essay on "Athletic Psychology" aimed "to arouse college spirit" and "a slumbering indefinite patriotism for old Wesleyan." From some source came this terse statement of athletic truth; "Muscular activity intensifies neural activity."

Cherrington's sojourn on the Wesleyan campus was not for long, for he resigned to direct the Y.M.C.A. in Adrian, Ohio.* The Wesleyan of September 15, 1905, carried the sad news. Lethargy resumed its hold upon the athletic fervor of the campus, and the paper's editors attempted to strengthen the will with eloquence:

> Athletics has a special mission in co-educational schools. The frivolous youth, languishing with love, and growing morbid over the "best girl" question, will more quickly get his mental machinery into a healthy, running state of reasonable indulgence by physical sports than by any other means . . . . O men of Wesleyan awake from your lethargy and make athletics a mighty force in our college and your deeds of might forever ring through our halls.

And when the snows of March, 1906, and the accompanying cold seemed to cause "several alarm clocks"to become "frozen," Wesleyan's athletes failed "to take their training." Again the campus editor took issue with those of languid zeal:

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* In later years, Dr. Cherrington, with pride, related that he was the coach at Nebraska Wesleyan. His long career was of unusual distinction – one which reached the office of chancellor, University of Denver, and which left its mark particularly in "International Education." He died in Denver, 1980, in his 95th year. He was a native Nebraskan.

> Brace up and be a man or a mouse. These Nebraska breezes will do something for character as well as nerves. Those who are taking the morning run report themselves fresh for the entire morning and their recitations improving. Try a run for a tonic.

No wonder that many members of the faculty continued to believe required military drill had its special merits.

By April, the weather was "marvelous," but editorial lament continued. "So little interest in outdoor athletics and training" was evident, and the writer knew that classes had not occupied "all the student's time," that studies were "not engrossing every minute." He claimed that some students had contracted sickness and disease "from an overloaded stomach and poor digestion caused by a neglect of the body." Physical exercise and open air practices were "indispensable to a student's welfare." Muscles had changed into superfluous fat. He feared that many of the young men who had come to the campus "strong and rugged" would return to their homes "unable to perform the tasks to which they had been earlier accustomed."

Perhaps the complaints, via a process resembling osmosis, oozed their sentiments into the minds of the members of the Board of Trustees who, June 6, announced they would seek to hire "a scientifically and thoroughly trained athletic director for both men and women." This statement gave additional assurance: "We regard thorough and scientific physical culture as of primary importance as a department of college education." Furthermore, the board stipulated that men and women would take, during their "first two years at the collegiate level," two years of "physical education." Expectations forecast that nearly $600 in "gymnasium fees" were attainable. Faculty and trustees hoped to avoid any repeated loss in operation for the department of athletics.

The Wesleyan, November 1, 1907, spread the awaited news that "just the man we want" was soon to arrive. Z. G. Clevenger of Muncie, Indiana, was "known as a strong supporter of clean playing, refusing, it is said, to take part in Sunday baseball games and to countenance any doubtful acts in the way of dirty tricks." The new director was "on hand" and "glowing from the cordial hospitality shown him." He found enthusiasm "for greater things in athletics" and a spirit "expressed throughout the school." Presented "in chapel" by Chancellor Huntington, Clevenger nearly brought the students to their feet when he spoke of "the wheel of performance which would be rolling forward at Nebraska Wesleyan" and that "this wheel may fairly leap forward in bounds."

Well, the wheel did leap. The basketball team turned in such a record of success that the Athletic Board voted to use part of the surplus of funds to purchase sweaters for the team. Greatly increased attendance, college spirit, and loyalty to the team had brought nearly every one into the vortex of enthusiasm. By May, 1908, The Wesleyan echoed the nearly ecstatic euphoria which had settled upon the campus. Clevenger's influence had permeated into all of "the Wesleyan atmosphere." This Hoosier, "a little mighty man, destined from the cradle to revel in athletic triumph," was a master of "Foot Ball," of "Base Ball," of "Basket Ball," and of "Track." Wesleyan's basketball team had "won the pennant"; "on the diamond," Wesleyan's team had triumphed over the State University, 5 to 4. The Coyote of 1908 foresaw a return of football, and the wait would not be long.

Those who first wore sweaters, with the "Ws" placed upon them, became "signaled out as representatives of the school." Each "W" awarded by the Athletic Board designated performance "in the areas of competitive intercollegiate athletics" and stamped "the wearer as one of availability." Early in June came a special convocation for the awarding of letters for baseball, track, and tennis. Harry Palmer, president of the Athletic Association, presided, and Harry Johnson led the yells. Much praised, Zora Goodwin Clevenger brought the assembly in the new auditorium to a frenzied pitch when he predicted the next year would see "more and better athletic events on the Wesleyan campus." As a sign of the time, the Athletic Association had a balance on hand of $245.87. Nearly twenty years of dreams had become reality.

Meanwhile, a gymnasium had made its appearance. Scarcely had Dr. Huntington occupied the chancellor's chair before requests for such structure came pouring in. Of course, any new building had to await a resolution of the problem of the indebtedness. With football outlawed, basketball loomed as the saving sport, one which, with "the presence of a good gymnasium," could increase "the students in number . . . to over 500." Advocates urged a facility equipped for exercise, so that "each boy should see what he is good for, and bring out his latent powers." The "outdoor court" was always available, weather permitting; a Baptist church, once a heating stove was installed, offered additional space for practice.

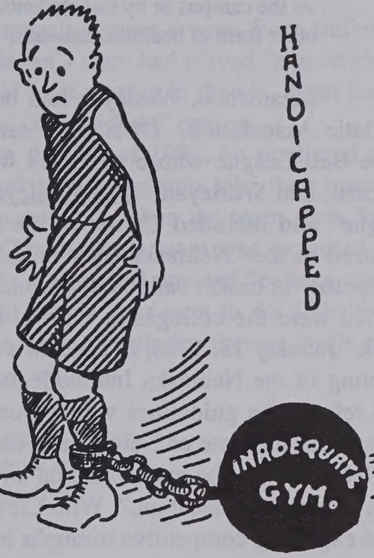
Dean Fordyce, the faculty, and the Executive Committee harmoniously selected "site for construction" and announced that an "architectural drawing" had been ordered. The campus editor praised the trustees for "their efforts in this line." Impatience among the students eased considerably as they began to watch for action. When Wesleyan's "first team" scored only four points against a basketball team at the State University, an editorial in The Wesleyan exhorted hopefully: "Keep up your courage, boys, we will have a gymnasium sometime." With passage of another year, hope had turned to more griping, and another editor growled indignantly because no sod had been broken, because an old cry of "Wolf, Wolf!" had "fooled us again," and because the students "had been sold again." The writer argued that the board was indifferent to student feeling, that it was not fair to raise hopes that kept "crashing down." Chancellor and members of the board were not indifferent, but the indebtedness had priority.

Construction finally began in the late summer of 1902. The "sound of trowel, hammer, and saw" broke the "monotony of the class routine," and the students rejoiced with "great excitement." Rising some ten feet to the east of the main building, the new structure ran eastward 70 feet and was 32 feet in width. Inside, the playing court would be 60 x 30, with a ceiling height of 18 feet. Two rooms for showering and dressing occupied ten feet of space across "the west end." Beneath the shower rooms a basement housed furnace and boilers to furnish heat for both buildings. Also, the gymnasium would be used for "cadet drill" and for the storage of the "armory." A balcony, for spectators, was to be superimposed above the dressing rooms. But, one delay followed another, tempers of students heated somewhat, and G. W. Isham fired the contractor who had hired men who would work "for less." The new Athletic Association added its collective voice to a mounting impatience.

Not until November did the carpenters "finally enclose" the gymnasium against the weather. As writer for the "athletic program," Clyde E. Rohrbaugh reported in The Wesleyan that the building was "practically done" but "not ready." Only the "outside gym " was available for use "when warm enough." Training equipment worth $500 had arrived, and impatient voices continued to be critical. After the Christmas holidays, students returned to find the structure unheated and "too cold for the cadets to use for drill." Comments in the paper reflected a general point of view, that "gymnasium work for the students has been delayed long enough." Then, within a week, the facility was "in full use," and Wesleyan lost its first home-court basketball game, 20 to 9, to a team from Lincoln's junior Y.M.C.A.

The first gymnasium

As opened for full use in mid January, 1903, the gymnasium had need of considerable apparatus and equipment. To meet the cost which came to nearly $5,000, Mrs. White, A. L. Johnson, the Topical Bible Company, and Chaplain Nave led the donors. Lockers, "flying rings and traveling rings," punching bags and platforms, and weights and devices "good for developing muscles all over the body" made their appearances. Editors of The Sunflower for 1903 could foresee no calamity which could "prevent the most rapid growth" of the school. When Ben Cherrington arrived in summer of 1904 to direct "physical education," "open gymnasium" became closely regulated and scheduled. Each student paid a fee of $1 to use the new quarters and material, and preference went to those who had registered "in physical culture" for credit. Losses of keys for lockers brought requirement for a 50¢ deposit. The two shower rooms proved inadequate, and students requested that a larger bathing room be provided beneath the eastern half of the building. By autumn, 1905, many young men had offered to do the excavating to "get the job done." Not until Clevenger applied his charismatic influence did the Executive Committee approve the excavation and installation of additional "shower baths," and this came in January, 1908. From the beginning, the small gymnasium proved inadequate, for so little space remained for spectators. As enthusiasm for basketball mounted, so did the cry for a "new structure." Paying customers often could not get in, and visiting teams complained bitterly about the cramped quarters and small floor. A gymnasium of larger dimension was a few years down the road. The only enlargement to come, the spring of 1908, was an increase in the gymnasium fee, up to $1.50 per semester, for those taking "Physical Culture" for credit and for all students "out for track, baseball, and basketball."



Despite the crunch of the indebtedness, members of the faculty and board had not turned their faces from the prospects of intercollegiate competitions. In autumn of 1898, plans jelled to lay out a quarter-mile track on the campus, and students expected it to be "the best track in Nebraska." Also, the State University, Doane, and Wesleyan formed a "Triangular Basketball League of Nebraska." The catalogue for 1902–1903 announced that Nebraska Wesleyan had prepared "at the east end of the campus" a new park with grandstand and the "usual accessories" – all enclosed by a seven-foot fence around the area of 400 x 400 feet. Within were the track and a field for baseball, and the fence cost about $1,000. Students who engaged in "contests with other institutions" had to carry a minimum of twelve hours in "the College, Academy, or Normal School, or two-thirds of full work in other departments," and to maintain a general average of 75 per cent. Well, the laying out of the plan was only on paper until spring of 1903 when, with much volunteer labor from many students, the project became in part reality. The Wesleyan announced April 11 that work on the enclosure was progressing rapidly, that the park was located "to the north of the stand pipe."

Such apparent endorsement of intercollegiate activities did not mean that boom times for all athletics had come to the campus. On June 7, 1904, the board passed this resolution:

> It is the sense of the Board of Trustees that in case the Faculty discover that those engaged in physical contests are, because of this, failing in their studies or deteriorating morally, said faculty is authorized to forbid such contests.

Whatever the circumstances, use of the park had been almost negligible, and by autumn the fence had become "an unsightly ruin." Furthermore, citizens of the community had objected to obstruction of "views from the homes." So, by order of the Executive Committee, the entire fence was razed; and its damaged parts sold for $100, which money was put in the "Athletic Fund." As reported in The Wesleyan November 11, students had "requested reconsideration," but they received no more than a promise that the members of the board would "deliberate upon it" at the next annual meeting. To reassure the youthful enthusiasts, the Committee spoke with Delphian wisdom:

> . . . We do not wish to give the impression that we are unfriendly to Athletics. While we are opposed to the playing of football on the campus or by our students, we raise no objection to baseball or any other form of healthful athletics.

Meanwhile, Wesleyan had become a member of the Nebraska Collegiate Athletic Association. Of slightly earlier origin was the Nebraska Intercollegiate Base Ball League whose members were Doane, Bellevue, Creighton, Peru State Normal, and Wesleyan. The Wesleyan of March 10, 1905, cited a "state college league" and included Cotner in the roll. Wesleyan's catalogue for 1907–1908 referred to the "Nebraska Inter-Scholastic Athletic Association" whose members competed "in basket ball, baseball, and track and field events." Additional members named were the colleges at Central City, Grand Island, Hastings, Kearney, and York. January 18, 1908, in Lincoln's Lindell Hotel, delegates to the second annual meeting of the Nebraska Intercollegiate Athletic Association assembled to review and reform the guidelines which would supervise and regulate "college athletics throughout the state of Nebraska in order that the athletics activities in the colleges of Nebraska may be maintained on an ethical place in keeping with the dignity and high purpose of education." With Clevenger as "athletic director," the Wesleyanites were expecting competitive triumphs in future.

With football outlawed, basketball loomed as the most likely sport to serve to rouse "a school spirit," and both men and women had their teams. Little chance for perfection existed as long as "open air," a Baptist church, or the Lincoln Y.M.C.A. provided the locales for practice and competition. The women enjoyed the sport as part of their work for credit in "physical culture." Intramural rivalries often found the classes locked in combat, the literacy societies vying for supremacy, and players from the Academy, Normal School, and College facing each other in fierce strife for victory. More often than not, the boys from the third and fourth classes in the Academy, the "Preps," out hustled their "older competitors."

As for Wesleyan's "first team," which always included players from the Academy, small gleaning accumulated. Typical seemed to be the results of a game played in the gymnasium of the University of Nebraska, against the State team, January 20, 1902. A sizeable crowd of rooters from Wesleyan, a "first time" for such enthusiastic support, followed their team to the other campus. Despite "valiant effort," the Methodists lost, 63 to 14. An editorial in The Wesleyan commented: "This is by far the best record Wesleyan ever made against the State Team." Many students argued that a gymnasium at Wesleyan would solve the problems, and they proved to be only somewhat clairvoyant.

With the gymnasium in full use by January, 1903, and with more than 200 men registered for classes and activities in the building, editorial instruction appeared in the campus paper for those who wanted to play basketball:

> When playing a game, "ginger up" and watch your team work. When your opponent has the ball prevent him, without fouling, from

> passing it to his man or from throwing a goal. As soon as one of your team has the ball, get away from your guard, and get the ball, then return it to him, if he is out from cover, and so on until it is worked to the basket, then take your time in throwing the goal. Team work is what counts the most, and until that is obtained, a team cannot be successful.

As if my magic, a 31 to 5 victory in the gymnasium over a team from Bellevue College promised better things to come. Wesleyan's team had played "a good clean game all the way through," and the "Boom Ra" kept ringing in the air. Both teams enjoyed an oyster supper after the "plucky" and "full-of-fight" contest.

When Ben Cherrington took over in the fall of 1904, he predicted that Wesleyanites would "see some basket ball work that will simply take their breath." Attention soon fastened upon the date of December 3, when the team from State would come to the Wesleyan gymnasium. Cherrington's team was expected "to deliver a game of cyclone speed." Wesleyan's editors had aroused "college spirit" and had predicted that "loyal backing" would enable "our men to do their best." This "first game of the season" gained prime billing, with the lineups, yells, and songs appearing in the ad. One song carried the refrain –

When our boys have got the ball
Nebraska'll have no show at all;
Don't cry, little boy, don't cry.

A yell sought to be forewarning:

R-E-M-O-R-S-E!
Nebraska!

But, the visitors won 32 to 31 and then complained about "the smallness of the court" and the "lack of out-of-bounds territory." Editorial praise for the Wesleyan team followed in The Wesleyan. One criticism had come from some who opined that a ditty, sung to the tune, "America," had vulgarized our "national anthem" with "senseless jargon."

There are no flies on us,
There are no flies on us,
No flies on us.
There may be one or two
Great big green flies on you;
There are no flies on us;
No flies on us.

Wesleyan's stalwarts had carried the family names of White, Atwood, Lowell, Smith, Kuns, Thompson, and Simonds.

A few successes followed on the home court, and Cherrington gained permission to be absent for four days with his team of "five regulars and four substitutes," to meet elsewhere some scheduled opponents. Then came, in January, a return match with State, there; the score revealed "short disaster," 50 to 17. The large "regulation court" proved a great handicap for the Wesleyanites, and even the cheering seemed lost in the larger gymnasium. Undaunted, Cherrington took his boys to Kansas, wrapped up a close victory over Baker University, and later in an overtime humbled a Y.M.C.A. team in Kansas City. Return to University Place brought time for celebration. When the team descended from the street car, the players found themselves hoisted onto a wagon, to be "pulled by a rope." Once "the carriage" arrived before the main building, the crowd, with much cheering and chanting, escorted the victors and coach up the stairs to the Chapel. Enthusiasts tossed "some bodies" into the air, and the melee endured for "about a half hour." When "college spirit" had spent itself, all went "late to their boarding houses for supper." On the occasion of an early February triumph over a team from Kansas University, Professor Bell presented to each Wesleyan player a brown sweater with a large yellow "W" on the front. Editorially, the game was hailed as "the swiftest . . . that ever occurred on our floor," a contest in which the Kansas delegation had been crushed "before they could find the baskets."

Cherrington's brief sojourn at Nebraska Wesleyan created a momentum which gradually unwound during the succeeding two years. Too often, Wesleyan's "basket ball boys were generous with their adversaries," and doggerel verses often disclosed the dismal results. From time to time, "bad refereeing" caused indignation to rise among the Wesleyan rooters. Any victory elicited editorial comment, that there seemed "to be nothing to prevent Wesleyan's having one of the best teams in her history." Nonetheless, when classes resumed in September, 1907, heartening was the news that negotiations were in progress to bring a "new physical director" to the campus.

"Captain Isham and Coach Lowell" put practice underway with 25 men in early October, and "getting into shape" was the objective. Speed and endurance were going to have to make up for "lack in height." And then arrived on the scene, Zora G. Clevenger! The Coyote of 1908 gave summary of the season: Wesleyan had won 11 of 14 games; Wesleyan had scored 544 points to her opponents' 372; losses were to Nebraska State University "early in the season," to Baker University, "the best team met this year," and to Peru "when the Coyotes literally 'turkeyed.'" For great praise, the editors singled out "the able and efficient coaching of Clevenger" and the "untiring efforts of Captain Isham," who, as "Center," had failed "to meet his equal in any game." Swan, still in the Academy, had won a place on "the Varsity" for as long "as he might want it." According to The Wesleyan, Harry Johnson had excelled as "Rooter-in-Chief." Spectators paid 25¢ for each admission, or $1.00 for a "season ticket." As noted by the campus editors, Wesleyans' players had set the standards for the N.I.A.A.; their speed had been marvelous and their teamwork "almost perfect." The school's heroes were Isham, Swan, Beck, Underwood, and Meyer (also from the Academy), and they had performed so ably in their "new pretty black and white suits." The conference pennant rested in Wesleyan's hands.

Excitement with basketball continued after the season's close. The seniors took the faculty into camp to the tune of 20 to 15. Despite "marvelous feats"and some "brilliant sidewheeler goals," plus some "wall climbing" by Clevenger, the professorial contestants had "worn themselves out" too early. Then, the "Fourth Preps" won the inter-class tournament, their team's second such triumph; Swan and Meyer, as for the year before, had led their team to victory.

Baseball became an annual affair, with many challenges for interclass and inter-society contests. As for intercollegiate rivalry, Cotner was always nearby, and games were often impromptu rather than pre-scheduled. A "baseball club" at Wesleyan gained some publicity by the spring of 1902, and its annual dues of 50¢ per member excluded few who wished to line up for enthusiastic "support of the team." Nearby towns and high schools furnished spirited opponents, and wins and losses kept the scales balanced. Campus spectators usually found the intramural games more exciting, particularly when shenanigans brought unexpected results – as in a freshman-junior contest when "Mills touched Gates out at second base by touching him with the ball which Gates thought was in the pitcher's hands." Less exciting was a decision by the faculty, May 23, 1902, to refuse aid to the baseball team when it had incurred a deficit of $30; hardly soothing to the hurt was a resolution of "sympathy" to the members of the team for their "losses."

The "enclosed field" enhanced for a while a "fever for baseball," but the professors in April, 1903, imposed a damper upon the enthusiasm when a new rule declared players ineligible if they had not maintained "good grades." A 16 to 5 loss in "their opening game, to the Nebraska Indians," was attributed, by The Wesleyan, to the absence of "some players" who had fallen prey to the "new rule."

The pending formation of a "state college league" in 1905 added zest to the prospects of better baseball. And, Wesleyan's field was again "open." In 1906, portents seemed good for Wesleyan's team; the spring had permitted "lots of practicing," the diamond was in fine shape, local business men had assisted in various ways, and enthusiasm was "mounting among the feminine sort." Via the campus paper came early praise for "Stonewall" Miller, "Dodo" White, "Mac" McCandless, and the "Slab Artists," Trumbull and Helwig; for the Greenslit brothers, Roy and Lee; for Wright, "the left handed chap," and others. The final game of the season came late in May when the battle against "the State University" was called because of rain and with the Wesleyan team behind one point, but "gaining the momentum."

Clevenger's arrival conjured up visions of greater things, too, in baseball. If the previous season had not been unusual, that in 1908 would disclose the stuff of champions. An early season's loss to Nebraska caused this editorial headline to gain print in The Wesleyan, "Coyotes Lose to Umpire." And, other losses ensued until Clevenger's magic began to work. The "Coyote bunch" increasingly showed their "real stuff" as they proceeded "to smother, whip, and beat" their opponents. Included was a win over "State," 5 to 4. The "League Standings" at season's end disclosed that Wesleyan and Peru had tied at 6 wins to 3 losses each – with Bellevue, Cotner, Kearney, and Doane following along. Hopes soared for 1909.

For the purposes of "physical culture," the faculty had early considered the training for events in "track and field" to be the best for the developing of the body's "sinews." The quarter-mile track, "elliptic in shape," once it became "as level as desired," lent itself to increased use. Editors of The Wesleyan, in 1899, lamented the shortage of money for athletics and called for "a few more of those hare and hound classes." The paper announced that the "shower bath" was free "for the remainder of the year" and exhorted the men – "Come out and train and take a bath." Professor E. E. Hastings was in charge of "body building exercises," and editorials suggested that the members of the societies who had been "torn to pieces by the vigors of their contests" could easily have avoided such agonies for their "many limping bodies." But, Wesleyan lacked training facilities, and absence of any financial support prevented the school's participation in "the annual inter-collegiate field meet" at Crete.

Promises rose a bit for 1900 when the trustees allowed "some money" for athletics, and there was talk of a gymnasium. The Wesleyan spoke of "interest in the jumps and in weights." On May 25, 1901, at York, the Wesleyan competitors garnered 19 points "out of a possible 108" while participating against State, Doane, and York in the "State Intercollegiate field meet." The team had gained its points in the shotput, pole vault, 120-yard hurdles, 440-yard dash, 100-yard dash, 220-yard hurdles, broad jump, and hammer throw. The Sunflower of 1901 listed the "Wesleyan Athletic Records, for the 19th century."

Each May, the "annual field day on campus" attracted a crowd of spectators, and the winners went on to contend in the "State Meet." Poor weather often interfered with practice, and too often no more than three or four weeks of interrupted training afforded little effective conditioning for competitive action. The small gymnasium increased the dividends, and Cherrington's enthusiastic instruction enticed more than forty students to enter the games in 1905. The Oros fared best as winners and placers. The performances, as recorded:

> 100-yard dash, 11 seconds; 440-yard dash, 59 seconds; 120-yard hurdles, 21 1/5 seconds; mile run, 5 mins, 27 secs; pole vault, 8 ft 2 in; high jump, 5 ft 4 in; broad jump, 19 ft 9 1/2 in; 220-yard hurdles, 31 2/5 seconds; 220-yard dash, 25 1/5 seconds; 880-yard run, 2 mins 24 2/5 secs; hammer throw, 80 ft 10 in; discus throw, 92 feet; shot put, 33 ft 9 in.

The "State Meet" took place in Hastings. After two postponements because of rain, the athletes all took umbrellas and finished third behind Hastings and Doane. "Lemon of Wesleyan," went the report, "established a new intercollegiate state record by throwing the discus 101 feet and 9 inches."

Cherrington's departure left the Wesleyan ship without a rudder, apparently. In 1906, the men from University Place placed a weak fifth in the state meet; their three points left them far behind Hastings' 45, Central City's 32, Doane's 23, and York's 14. The only way ahead had to be "up"! If improvement came by spring of 1907, it may have come because Professor Patterson inspired many a student to render many songs and yells "with which to encourage" the Wesleyan men. Wesleyan hosted the meet in May, and again garnered no more than three points. The Coyote for 1907 put it this way: "We 'root, root, root,' and the players know they have 'good backing.'" Because of the school's "dismal showing . . . in track and field," editorial lament covered a column in an October, 1907, issue of the paper. Improvement the previous year had not been sufficient to loft sagging spirits. Nebraska Wesleyan's track would again be the site of the intercollegiate contest in 1908, and the writer hoped many additional students would "go out for track." He ended his appeal with a question: "Do you know that if you have a sound body you have no more valuable asset?"

Then came the magic touch of Z. G. Clevenger, and he was intent to raise the caliber of Wesleyan's performances. The Wesleyan in early April, 1908, gave him full rein and quoted him on each occasion:

> Track and field sports are the most healthful of all spring athletics. There is nothing equal to play out in the bright, warm sunshine and brisk, stimulating breezes, galloping over the cinder path or hurling the discus.

Furthermore, the Coyotes had gaps to be filled – pole vault, hurdles, jumps, and hammer throw.

The annual "Field Day" was an April event in 1908, and the campus editors noted that Ben Mickey had won the broad jump and that Bob Isham had excelled in both hurdles and high jump. By early May, it was more than evident that "new life" had been "put into track athletics" on campus, for Wesleyan had narrowly lost to Doane, 47 to 57, in a dual meet. Subsequently, when a freshman team from the University of Nebraska eked out a 63 to 59 victory over the Coyotes, the contest being decided at the end by a "very close" half-mile relay, enthusiasts knew more than a corner had been turned on the Wesleyan field. Clevenger's magic almost prevailed at the intercollegiate meet. The "final event" determined the winner when Graham of Doane won over Mickey in the broad jump. Wesleyan's 27 were 2 1/3 points short; Hastings, Bellevue, York, and Central City had followed along in that order. Greater things seemed certainly to be on the horizon.

The Coyote of 1908 spoke with oracular truth when its editors noted that as long as football remained outlawed at Nebraska Wesleyan, its more active students sought other sports more energetic than "tiddlewinks and somerset"; so, it was that Dean Fordyce had suggested "hockey," the field type with sticks and ball. The onset had come in September, 1907, and Field Hockey became an "officially instituted" sport. Five contestants, all from Lincoln's neighborhood – Cotner, Wesleyan, Lincoln Business School, Brown's Business School, and the Lincoln Academy, formed a Hockey League, and only fall rains cooled enthusiasm and prevented enough practice. Cotner's record of 7 to 1 took the honors, and Wesleyan's 6 to 2 showing gained second place. The season ended with a banquet at the Y.M.C.A. and with many toasts and speeches and much display of "good camaraderie."

A week prior to the aforementioned festal and postprandial display of good will, an historic event swept over the Wesleyan campus. Clevenger's arrival was cause for special convocation and welcome; even "Patty Pat," the mascot coyote, was "part of the program at the rostrum." Yells and songs, "with a vim not heard or felt before," nearly burst the windows; juniors and seniors put aside "their hereditary animosities" and brought in the new coach "on their shoulders"; Dean Fordyce and other members of the faculty brought in cheese and bolognas; Walter Kiechel presided over the speech-making; and a collection was taken "to assist the Athletic Board." At 4:30 in the afternoon came a hockey game with Cotner, and each team had earlier defeated the other with identical score, 2 to 0. With Clevenger now involved, the Wesleyan verve was soaring.

The Cotnerites came en masse, marching over behind their "own cadet band." The Wesleyanites had poured out, and the sidelines were filled "on both sides from goal to goal." One narrator later noted that the major difference between the rivals was that the hosts had been baptized "by sprinkling on," whereas the visitors had received theirs by "dipping the entire body, even the head and all that dwells therein." So, it had come to pass, that they "of the immersion" would do battle "with the unimmersed"; and great strife was to follow and with "great tumult in the camp of the Wesleyanites."

Yelling and counteryelling became quite deafening as the "tangle of men and clubs" seemed to surge back and forth across the field. No one scored during the first half. Then as the minutes ticked away, "Keester scored for Wesleyan" and the din and furor from roaring could have been heard "well beyond Bethany Heights." Later, when "Adams scored the second Wesleyan goal," hats, clubs, and pennants flew and "Wesleyan was wild" as the final seconds passed. And, then it happened!

Off the eastern edge of the field and a bit to the south "stood a tall iron tower a hundred feet in height and fifteen feet in diameter. The same was hollow and was full of air and water, and the name of the tower was called 'Standpipe.'" While the battle on the field raged to its closing moments, a Cotnerite had climbed to the top of the tower, there to emplace a banner on which he had inscribed the word COTNER; the pennant was blue, and the letters were in white. Well, there he was and there it was, "where all could see"! One aspiring gladiator, a Wesleyanite "named Ford of the tribe of Kuns" – a young man "of great valor" and yet only a freshman, rushed to the standpipe, ascended the ladder, and sought "to mount the top" as his opponent "used his feet to attack the head of the infuriated pursuer." Wesleyan's valiant knight had brought up a hockey stick, and the assailants fought "up and down" and appeared to be "flirting with death."

Well, the crowd had shifted from the sidelines to the base of the "pipe," and there arose tumultuous cheering. The Wesleyanites became increasingly infuriated as the Cotnerites gave full lung to their chant –

Cotner, Cotner,
Blue and white,
Cotner, Cotner,
We're all right!

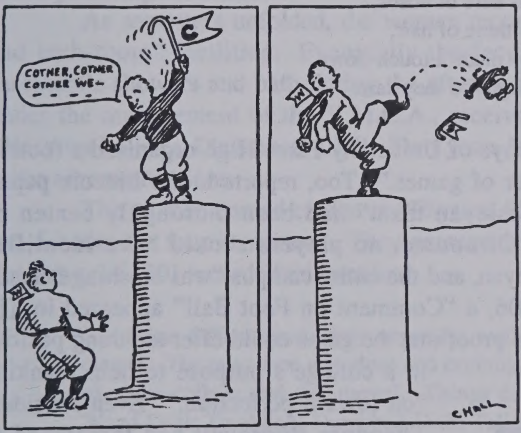
Many who had been spectators soon became participants in the melee, and push came to shove and snatching of pennants became sport for male and female. Language "unbecoming gentlemen" emerged from within the din, and deep concern settled upon the minds of the "faculty of the unimmersed." As later written in The Coyote for 1908, Professor Jackson of the school of education, disheartened by the harsh words which fell upon his ear, called forth:

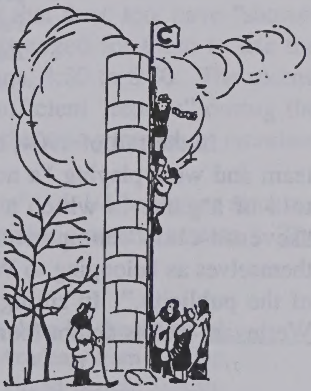
> Ye men of Wesleyan. Take ye thought of the words that proceedeth out of your mouth and let no one use forbidden language, for per chance in the multitude there may be some of the fairer sex, even women.

Simultaneously, Dean Fordyce tried to terminate the strife by repeated commands of "Disperse! Disperse!" But, any chance for effectiveness on his part was lost when "someone knocked his derby from his head," and he then scrambled to retrieve his hat which was "kicked again and again" – his "mad pursuit" taking him away from the center of conflict.

Meanwhile, Kuns and his adversary slowly "inclined downward" toward the ground. At precisely the moment when the "immersed" were being forced "to flee to their tents," their erring knight had been sufficiently persuaded to come back to earth. Upon him did pounce an eager band of Coyotes who soon stripped him of "colors, clothes, and confidence" and quickly escorted him "to the boundaries of the town lest he be further bitten." With quietude restored, no one had been slain or wounded – "except for some who may have been crowned by a curved wooden weapon, 'even a hockey stick.'"

Post-mortems of the event stretched to more than twenty years. Editorial comment in The Wesleyan, November 8, 1907, called the fracas "lamentable," but put the "burden of the blame" firmly in the shoulders of the Cotner representative for his "flaunting of hostile colors from so prominent a place." But, something had happened to the "Wesleyan spirit," the school's players had shown what "raw talents and prowess could do," and Clevenger was "on deck" to enthrall the men of the campus. The Lincoln Daily Star reported of the "alleged disorder" in University Place, "Lincoln's worthy little neighbor." According to the writer, Wesleyan was an institution "well managed" and with "high ideals" whose "students are just plain, normal young men and women . . . from Christian homes." Acknowledging that "young men at Wesleyan must have their fun" and that their "youthful enthusiasm . . . must be worked off," Lincoln's newspaperman suggested that football might provide "the escape valve for energy" which could release the "steam" of the student body. Perhaps, the disorder had been no more than one of many "inevitable incidents in the life of boys."





But, "of boys"? Eva Greenslit Anderson, class of '10, wrote from Wenatchee, Washington, in 1928, for The Alumnus: "I was one of the participants, although I must admit that it is the only hand-to-hand combat I ever engaged in during my life-time." She admitted to grabbing Cotner pennants and to retaining "a fragment of the shirt torn from the back of the Cotner student." In retrospect, it had all been "a rare case of mob psychology." Others wrote that this "battle between Methodists and Camelites" (sic) and the struggle which raged up and down the ladder of the standpipe should be "likened to the movie stunts" of William S. Hart, Harold Lloyd, and Douglas Fairbanks – even to the stories of Frank Merriwell. So it may have been, and it probably was the last intercollegiate hockey game played on the Wesleyan campus.*

Well, how about football? A lament in The Nebraska Wesleyan, October 10, 1898, noted that four of the school's football players had transferred to the State University. Later editorials cited the absence of football as cause for a downswing

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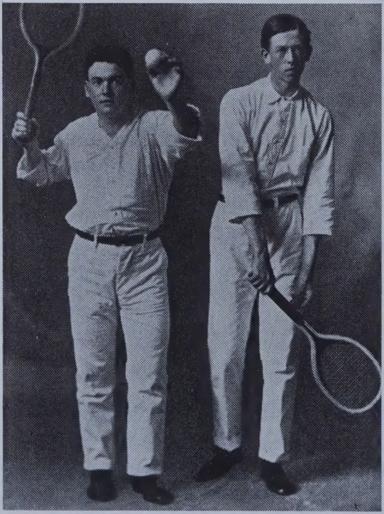
* The Wesleyan identified the members of the victorious team: C. Keester (one score), A. Keester, Swan, Clark, Hansen, Adams (one score), McVay, Beck, R. Johnson, Cain, and Lehman (goalie).

"in school enthusiasm." The faculty remained firm and recorded, again, in October, 1901, a vote to exclude the game from the program of the university. Editorial comment followed in the campus paper and agreed that a time for football had passed and would never return. The writer continued: "It can be said to the credit of the students that they have no desire to indulge in a game which has degenerated as this one has." Later, "the horrors of the game" offered publicity in phrases of borrowed verse –

Sing a song of football,
Don't it make you smile,
Two and twenty players
Struggling in a pile.
When the pile is opened,
Hear those awful groans;
Boys begin to creep out,
Looking for their bones.
Sections here of noses,
Patches there of hair,
But they made a touch-down,
And naught do they care.

In the fall of 1904, the boys of University Place High organized a football team and were playing "a number of games." Too, reports in the Lincoln papers told of a game in which a "Wesleyan team" had been thoroughly beaten by "seventh-class" competitors. Of course, no players should have identified themselves as belonging to Wesleyan, and the entire campus "was blushing because of the publicity." In spring, 1906, a "Comment on Foot Ball" appeared in The Wesleyan, and its author found no proof that the game could offer anything positive in a college's purpose to help mankind "on toward perfection." Even President Theodore Roosevelt had threatened to have the game banned nationally. The editorial likened the sport to "sharp-shooting, knife-throwing, or prize-fighting" – to such other activities as appeal best to "brute instinct." Expenditures of money were to be for "practical purposes." The issue remained a dead one.


LeRoy Scudder and Harold Partridge, Champions

Members of the faculty and many students openly and often praised tennis as an "ideal sport for the development of the entire body." During summer, 1902, a new court had been constructed in the northwest corner of the campus. The prospective gymnasium gave promise of inside practice, and enthusiasts formed a Tennis Club.

Within two years, three additional courts had come into being, and the Club found its chief duty to be that of keeping the courts in good repair. In 1908, the board voted to relocate the courts "east of the University Buildings." Clevenger's magic touch seemed again in evidence, for two Wesleyan stars, Partridge and Scudder, were "rarely beatable."

Even before Dr. Huntington consented to head the school, an article in the campus paper had praised "the girls" for doing excellent work "in the gymnasium." They had learned to "right face" and to "left face" and were "working with dumb-bells and wands." Their "faithful practice" and "gymnastic exercise" took place in the chapel and in the Y.M.C.A.'s very spacious room opposite the stairway on the third floor of the building. Attired in blouses and bloomers, the ladies progressively engaged with "Indian clubs" and "drill." Their classes in "physical culture" met in the morning before chapel, and the top floor of the building was "off limits" for the men and boys during those hours.

As semesters unfolded, the women requested that they, too, have "shower and bath-room" facilities. Eventually the faculty arranged for them to use the basement's showers and bath during the afternoon hours, 4:30 to 6:00. The rooms, under the management of the Y.M.C.A., received sufficient "repairs" during the Christmas holiday, December, 1900. Two years later, the new gymnasium promised better accommodations.

The women earned credits in "Physical Culture" – 1 1/4 hours per semester and 5 hours for four semesters. They presented "gymnastic entertainments." The Sunflower of 1901 recorded this routine:

> . . . Some difficult and pretty apparatus work was done by the advanced classes. The relay race was close and exciting, the Academy team winning over the college and the normal. Things done: Grand March; Subian; Wand Drill; Tumbling; Dumbbell Drill; Tallen; Apparatus Work – Horse and Bars; Swedish Valfa Vadmal; Indian Club Drill; Flying Rings; Faust; Relay Races; Eulah, and Jumping Jacks.

And there was basketball.

By spring, 1903, Wesleyan's women were meeting competitors and even hosted a four-team tournament in their gymnasium and placed second behind the Lincoln Y.W.C.A. The faculty recorded no objection to the girls having a basketball team, but there was reluctance to permit "contest games" with other institutions. Nevertheless, permissions did come to play nearby high schools; and in 1904 came the first trip into Kansas. Nellie G. Miller became Director of Physical Culture for Ladies in 1905, and her salary was $250 for the ensuing year. Wins and losses came and went for the "Wesley Anns," as writers for The Wesleyan so dubbed them from time to time; but the reporters were nearly always praising "the ladies" who often proved themselves to be "champions in athletic sports as well as in brainy matters." In 1907, enthusiastic support acknowledged a "first class basketball team" which could capably compete with "any team who dared enter the arena." For the season which began late in fall, 1907, Wesleyan's women were at first in a slump and lost their games – but always "without hairpulling, fisticuffing, etc." As the season progressed into 1908, improvements came, some "brilliant ball" emerged, and the ladies admirably displayed their "staying powers and endurance." Furthermore, they won a few.

We know the financial straits of the school required much sacrifice in salary from the members of the faculty. The top professorial stipends had hovered at $1,000 by 1898, and they made virtually no upward strides until about 1903. Abbie Burns, as professor of German and French, received $800 per year, and May Hopper, as instructor in the department of English, $500. For 1904, improvement was noticeably in progress, with several increases of $100 per annum; but, many showed no more than $50. For the year to begin September, 1908, certain professorial salaries stood at $1,300 and $1,200; of lesser munificence were those for Abbie burns at $1,000, for May Hopper at $650, for J. C. Jensen, as instructor in Physics, $400, and for H. H. Baggs, to head up the program in Art, 60% of fees for lessons of all sorts. The board had advanced the salaries of Huntington and Fordyce, respectively as Chancellor and Dean, to $1,800 and $1,500. (Their successors, Davidson and Fulmer, respectively would receive $3,000 and $1,600.)

The faculty had organized their members into fourteen committees as preparations formed for the fall of 1898:

> Accredited Schools; Athletics; Courses of Study and Credits; Emergency; Enrollment; Entertainment; Graduate Work; Honorary Degrees; Lectures; Library; Publications; Schedule of Study; Senior Debates; and Teachers' Bureau.

By September, 1902, these "Standing Committees" were fifteen in number. Dropped were those on "enrollment" and "senior debates" (Lectures) and added were three – Academy, Commencement, and Normal School. By 1904, a sixteenth had been added; the new one was for College Entrance, and "Publications" had become "Press Correspondence."

To present another side of the coin, The Sunflower for 1905 listed some special "Faculty Enterprises," and the emphases were not necessarily parallel:

> Recruiting an army.
> Smothering athletics.
> Patrolling the halls.
> Running the college paper.
> Managing Y.M.C.A. Lecture Course.
> "Sitting down" on all student enterprises they
> can cover and longing for greater capacity.
> Managing a reform school.
> Squelching social events.
> Teaching.

The editors put "Teaching" in very small print – perhaps to add a twist of humor. The vantage points which afforded observation from the students gave some new vistas to the realities of things.

The professors formed in 1902 a "Faculty Union of the Nebraska Wesleyan University." This "Union" had as its ultimate purpose a raising of standards of instruction. A schedule of monthly meetings gave the several members opportunities to present topics of mutual interest and enlightenment. Refreshments always followed discussion and response.

The members of the faculty recorded, from time to time, that the titles of "Doctor" and "Professor" were selective and in recognition of deserved status. The usages of "Mister" and "Miss" were deemed appropriate for those who had not earned the doctorate, or had it bestowed upon them, or whose positions or lengths of service did not merit the more prestigious titles.

The Board of Trustees gave its Executive Committee full power to approve all changes in fees and salaries, and to dismiss any employee for "religious or moral reasons" or for inefficiency of incompetency. When Professor Patterson, head of the English Department, received his contract in June, 1906, it carried the specification that he cease attending the theatre. The Board did not retain him beyond the ensuing year.

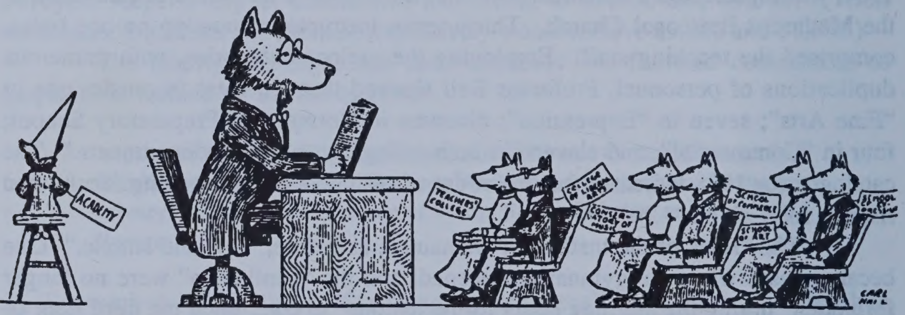
Albert T. Bell, as Secretary of the Faculty, filed a report dated July 14, 1904, which presented a statistical profile of the school to the Board of Education of the Methodist Episcopal Church. Thirty-seven instructors, counting no one twice, comprised the teaching staff. Employing the various categories, with numerous duplications of personnel, Professor Bell showed that ten were in music; one in "Fine Arts"; seven in "Expression"; nineteen in Normal and Preparatory School; four in "Commercial"; and eleven "in both collegiate and other departments." The catalogue for 1908 indicated that the count of members of the teaching faculty had risen to forty-eight.

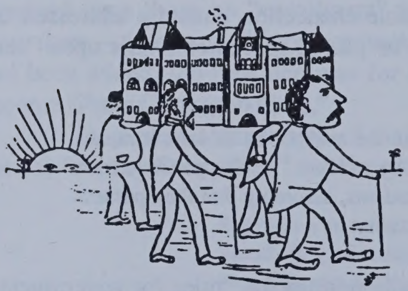
The "rules of the institution" remained, as before, "few and simple." One became passé when the gymnasium opened, and the "gentlemen" were no longer forbidden "during the morning hours for recitations" to enter upon the third floor of "University Hall." Dr. Huntington, venerable chancellor, annually addressed the students on " the policy of few rules," and he placed special emphasis upon "self-government."

> . . . But self-government does not mean the absence of all law; it means rather the voluntary and ready conformity to law . . . . We prefer to trust the good sense and the honor of our students, assuming that they possess both in measures which control their activity.

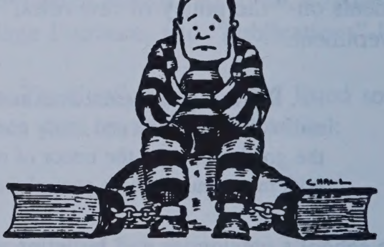
The school's catalogues and bulletins annually iterated the "rules for government," and the taboos withstood time as if inscribed in stone. Of course, social events were not to interfere with "academic responsibility," and policy restricted parties and socials to weekends. The Wesleyan of January 10, 1908, carried a summary of the conclusions coming from a "conference of Advisers of Women In State Universities," held in Chicago the previous December 18–20. Those "advisers" issued some recommendations that included the following: that men and women should be segregated for housing; that students tended to excesses socially and should be limited to two nights per week, with all activities terminated by midnight; that women engage in "no intercollegiate contests"; that only students with "suitable academic standing" participate in interclass athletics and musical and dramatic events; and that no one pledge a social or literary organization until " the sophomore year." Wesleyanites may have considered their lot to have been tolerably at par.

But the members of the faculty had constantly to be on guard against the "unruly." Disorder "in the houses," misconduct "in the halls," disturbances in the building, and various other "delinquencies" lengthened the minutes of the meetings of the professors; nearly all the disobedient or heedless "made promises for the future" when brought before the faculty, or a special committee, or the chancellor. Suspensions from classes or expulsions from the school were often last resorts. Frequently a young man or woman, boy or girl, was given "until the following Monday to adjust satisfactorily the problem." Policy and procedure found "Chapel" to be the time for misdoers, their misdeeds, and their fates to be named and disclosed. When all else seemed to fail, the faculty summoned parents to the campus to retrieve their wayward youngster; a father's plea that a son had "already suffered enough," or a mother's request for "another chance," often failed to gain immediate reinstatement. Most of the ordinary infractions may well have come from the students in the Academy; the more complicated came from the more enlightened collegiates.





The White Man's Burden.



The Student, up for Four Years.

When walls became "defaced" and bulletin boards "assailed," or thievery from lockers and cloak rooms occurred, editors of the campus paper railed against the offenses "done by young hopefuls of the town," by loafers and the "sometimes vulgar rabble," by "wags" attempting to be funny, or by "Boys" who were neither decent nor proper. The Executive Committee of the Board of Trustees gave the faculty full rein "to use all diligence and reasonable means" to halt the wrongful doings. Editors called for "public scorn and contempt" to be cast upon the culprits and urged that "violators of the rules" might simply have "to be outlawed." "Sheriff Butler" of University Place often aided in the recovery of stolen property and in the identifications of offenders; and on one occasion, the Executive Committee awarded him $2.50 for his diligence. Students who showed no chagrin "at their misbehaviors" were most subject to expulsion. For those who were caught smoking, consuming alcoholic drink, or stealing chickens, reprimands came with fierce certainty, and virtually no room remained for recusancy. To be insubordinate to a member of the faculty often put one on the pathway that led straight to the chancellor's office. And other "things" could happen.

The Lincoln Journal had long nose to sniff out certain events which transpired on or near the Methodist's campus. In early November, 1904, the Orophilians held their Hallowe'en party at "Beecher's Hall" in University Place. Most participants had departed from the premises as directed by the "10 o'clock rule," but some had lingered and engaged in dancing. Well, a "bit of furor" swept the campus when the news "did out" that certain students had "tripped the light fantastic toe" in violation of the "no dancing rule." Circumstances were even more complicating, for two of the offenders were "teachers in the Conservatory." The faculty gathered in a series of "special meetings" to treat of the matter and to bring all involved into strict conformity. The men and women alike made their confessions and promised obedience in future "to the rules," and all had to appear before Chancellor Huntington and sign papers to that effect. One couple may have displayed insufficient penance and were administered a special reprimand. Of course, the alternative to conformity was " to be expelled," and the spokesman for the Journal concluded that the dancers "would soon comply."

When Dan Cupid happened to be caught "at work" on the Wesleyan campus, the Journal allowed ample space to such news. "Lovers' Lane" provided a place for rendezvous in the State Farm Grove, not far removed from Warren Avenue and to the south of University Place. The town marshal had, one October evening in 1905, about 10 o'clock, chanced upon "a tryst in the sylvan place, "and he so informed the authorities of the college. The faculty did not long hesitate to expel the young man, even though he was one of the "best-known students on the campus" and his father one of the school's staunchest supporters and a member of "the Board." The young lady "escaped punishment," for the teachers placed the blame solely on her "pardner." According to the Journal, "star gazing excursions" to rural spots were certain to invite "displeasure of the faculty" and "goo-goo-eyes" would have to be reserved thereafter for daylight hours on the Wesleyan campus. The reporter concluded that he had found "nothing new" in the incident. The "young man" did not return to the campus to continue his education.

Warren Avenue

Dr. Huntington wasted no opportunity to stress "the Christian purposes of the school." Nebraska Wesleyan made "no secret of its Christian origin and aims," and the chancellor offered no apology for "this distinctive feature." He expected the students to acknowledge God and to invoke "His presence." So, regular attendance at chapel and at Sunday worship was taken for granted, and three unexcused absences could bring a student before the faculty. The rule to attend chapel included the teachers, and no other activity was permitted to compete with the short daily worship service. When the bell sounded, the faithful had but four minutes to find their assigned seats and to be marked "present" by the monitors, who then closed the doors. Janitors, and even students and professors, patrolled the halls while others gathered for each twenty to twenty-five minute assembly. Announcements came only on Tuesdays, but necessity could cause exception.

Editors of The Nebraska Wesleyan kept abreast of students' points of view. This poem offered some insight in 1899:

At 10:15 we pause
    And climb three flights of stairs,
To see ourselves together once
    And say our morning prayers.

The Chapel is an ice box cold,
    Where we are wont to meet;
We button up our overcoats
    Yet shiver in our seats.

But soon its atmosphere will change,
    It will indeed necessitate
The action of a palm leaf fan,
    Unless you wish to suffocate.

Later, an editorial suggested that something be done "to put more meaning" into the responsive readings of scripture; also, too many ministers recited the Lord's Prayer in a "sing-song way." The homilies of necessity had to be short, but complaints came when good speakers had too little time. Students did not object when one who had "much of value to say" cut into the time of the period to follow. The members of the faculty apparently did not take very seriously an editorial suggestion in 1901 which urged that the chapel period each day be extended to a full hour, with half of it reserved for "conversation and relaxation." The proposal's author believed that such change would "reduce need to converse during the chapel period." When "lower academic students" seemed to make "the most of even the slight mistakes of others," the sublimity of an occasion could be lost; and Chancellor Huntington seemed always prepared to address the topic, "Order in Chapel." Eventually new hymnals, organ preludes, and "special music" brought improvements. If pandemonium broke out at the end of each service, the campus editor offered a suggestion which he had borrowed from the Hastings Collegian: "Our President will pass away; the faculty will pass away; the students will pass away and we will all meet down below."

A few changes did come to pass. About midway through Dr. Huntington's tenure as chancellor, Tuesday's chapel was extended to a full hour, this to accommodate announcements and time for special guests to speak at more length. By autumn, 1904, an editorial observation in The Wesleyan called attention to a growing use in other colleges of the term "Convocation" in lieu of "Chapel." General opinion at Wesleyan prevailed to continue with the purely religious emphasis and designation. The faculty, November 21, 1906, in response to a motion by Dean Fordyce, ruled that alternate Fridays be used for convocations, "once in two weeks." The chapel services, soon to be held in the new auditorium of the C. C. White Memorial Building, centered upon worship, and students made it known they wished "devotionals" to be excluded from the convocations. Within a year's time, the Conservatory of Music presented programs for "chapel" on the other Fridays, and The Wesleyan echoed the general satisfaction which greeted this innovation. New bulletin boards soon graced the walls at the stairways which mounted to the auditorium; seating by class rank accommodated the duties of the monitors; cheering and "yells" were to be contained and held in abeyance each week until Friday. So it went for "compulsory chapel."

As University Place grew and the students increased in number, the findings of rooms and places to board came from constant search and appraisal. A committee of the faculty, later to be assisted by students, conducted surveys, and two basic rules were imposed: students should not be permitted to room where there was "not a family" and "ladies and gentlemen should not occupy rooms on the same floor." New homes were often constructed with central purpose in mind, to room and to board students; housewives depended upon the extra income to meet expenses, and floor plans did not always permit strict compliance with "the rule." So, the faculty adjusted slightly the directive: "In all houses where rooms on the same floor are permanently separated by masonry, board, or plastering, the occupation of such rooms by different sexes . . . constructed . . . no violation of the rules." Infractions of the few guidelines brought investigation, and not infrequently certain homes were "removed from the list" and the students caused to relocate. The faculty responded readily to cases in which students seemed at fault and remained unrepentant.

Dr. Huntington, each September when he welcomed the returnees and newcomers to the campus, gave special explanation to the "rule on rooms."

> Our rule requiring ladies and gentlemen to room upon different floors is not because we suspect you of improprieties in conduct, it is rather to render it impossible for any to indulge such a suspicion.

He wished to protect each "father's son" and each "mother's daughter" from "such a suspicion." To set aside all doubts, the faculty drew up "An Abstract of Rules Governing the Rooming of Students," and the clarifications indicated some added stringencies and formalities. Among other specifications, all persons "desiring to open their homes to student roomers" had first to complete properly a prescribed "application blank"; if lady roomers were to receive gentlemen callers, a parlor "on the first floor" had to be provided; unless the "Committee on Rooms" permitted, ladies and gentlemen were not to occupy rooms "in the same building"; students could change rooming places only when the Committee approved; and any student who violated the rules faced forfeiture of "semester's credit." (Houses for fraternities and sororities and dormitories would come in future, and with their special problems.)

Professor F. A. Alabaster, in April, 1901, presented a paper to the "Faculty Union" and offered some comments on "denominational colleges." In his opinion, such colleges were "the offsprings of the church, and primarily for the education and enlightenment of our young people." Designed to avoid bigotry and narrowness, such schools found justification for existence in their product, "the cultured, Christian citizen." He urged that Nebraska Wesleyan "hold with firmer tenacity to the things that make for God and righteousness." On numerous occasions, Chancellor Huntington avowed that his institution was not a sectarian college, for its charter required neither that trustees and professors be of a "particular denomination" nor that the teaching dwell on "distinctive creeds or beliefs." These spokesmen, among many others, sincerely hoped the students who went forth from the campus in University Place would take "the Christ-spirit" with them – into their homes, into their churches, and into their communities.

The several curricula of the school provided for "regular study of the Holy Scriptures." As the years passed, the chancellor's annual addresses for baccalaureate were always Christian centered, as were his sessions with students for the weekly prayer meeting on Tuesday evenings and the once-a-month hour of a Sunday afternoon. Whenever death removed the presence of student or older friend, Dr. Huntington urged those who assembled to pay homage to the deceased and to believe "the Christian's faith"robbed death of its sting and the grave of its victory. In 1902, an item in The Wesleyan instructed its readers that Wesleyan was "not a theological school," but that "character-forming education" was "ever present with us." Later that same year, when Wesleyan's delegates returned from an international conference of the Y.M.C.A., in Toronto, the paper's editor claimed that Nebraska Wesleyan was reputed to have "the largest per cent of professing Christians among our student body of any institution in the United States." When a campus writer averred in January, 1905, after "the annual College Day of Prayer," that "91 per cent" of the students were "committed Christians," a conservative estimate placed the percentage at 80 if "all enrolled in the several programs" were included. The percentage may have slipped to 71 three years later, but enthusiasm for the school did not wane among the ministers of the Nebraska Conference. The presiding elder of the Lincoln district had iterated his observation, that "the schools at Wesleyan" had splendidly educated young men and women "to help conquer the world for Christ our Lord."

Wesleyan's enthusiasts trumpeted again and again that the campus was free from the "turmoil, distractions, and temptations of a commercial city"; but its students had ready "accessibility to the artistic attractions" of a larger center of population. Although a "number of intelligent Methodists" believed the school to be no more than a seminary, its leaders and backers broadcast far and wide that Nebraska Wesleyan was "doing the same kind of educational work" as the State University and "with the additional provision for Christian culture." Under this aegis of "Christian culture," the Methodists in Nebraska strove to continue to direct the affairs of their university.

When students returned to the campus to begin a new term or from a holiday's short stay at home, they often carried banners or wore "colors and tags which advertised their alma mater." The purpose was to give newcomers opportunity to seek an early welcome to Wesleyan. Prospective students might comprehend in advance that Wesleyan's chancellor expected them to come with "an invincible, irreversible determination to be educated" and to mingle with the best brains and the noblest characters. Furthermore, they would learn that as educated Christians their services would be "needed, wanted, demanded." Too, they might discover that four of Wesleyan's young men had lost their lives in the recent war against Spain and its consequential strife in the Philippines, and that the flame of patriotism burned brightly in University Place. Many students were already twenty-five years of age when they first arrived at Wesleyan, and often some had lacked "a high school course" and had never danced or played cards. But, at whatever age, oldsters boldly assured their new acquaintances of the "bums" and "feeds" and "first class times" which lay ahead. Of course, according to some informants, everyone seemed to be "in a hurry" on the campus, and some students fell under "the influence of nervous tensions." Had there been a "Don't Hurry Club" to join, each newcomer would have been welcomed into the membership. Also, it was good to know that the Y.W.C.A. had an efficient "employment bureau." As for "True College Spirit," this, too, could be found at Nebraska Wesleyan; "love for the college" did inspire many a student "to accomplish the best for the honor of his institution" – in lessons, in debate, in oration or declamation, in prohibition leagues, in Christian Association work, in "society and class rivalry," in playing ball, in doing "athletic stunts," or in talking to one's friend on a streetcar. R. A. Gortner found summary for it in his poem for the Class of 1907 –

Farewell, my Alma Mater,
To thee I'll often turn;
Within thy walls more truths are locked
Than man from books may learn!
Farewell, my Alma Mater,
So, deep within my heart
For Wesleyan fair, forever there,
One shrine is set apart!

As newcomers became old hands on the campus, they learned that the coin of behavior had its underside of misbehavior; if they did not discern on their own, they could read about the misdeeds in the issues of The Wesleyan, whose editors and writers left few stones unturned. Too many "gentlemen" did not remove their hats when entering a building; too many "ladies" walked abreast and refused to give room for others to pass on stairs and in hallways, and it was "woe to the poor male who was unfortunate to meet them"; the large hats, which women often refused to remove when at a "public gathering," may have been beautiful, but they were annoying to everyone behind; whispering in audiences during programs was "discourtesy to be shunned," but many "discussants" revealed their lack of culture as they whispered and hissed and distracted "those around and about"; freshmen were prone to exhibit "their greenness" by giving vent to "explosive and vehement sounds" and to "uncivilized gesticulations" and other antics whenever their eyes fastened upon some funny happening, and they often enjoyed "rattling their bony fingers" in senseless clapping; "extreme laziness" and "criminal thoughtlessness" had caused certain persons to cut across the grass and to carve out paths; one year, the stealing of overcoats had almost become a new sport, and many Cravenettes ended up in boxes "being shipped to Omaha" – that is, until the police of University Place and Lincoln became sufficiently alerted; a great outcry of indignation burned across the paper when a looter lifted the contents of a "mission box in the hall of our beloved University" – a thievery of "God's treasury" and "equal to the value of the widow's mite"; "sluggardly students" were often late to classes, and these sorts seemed never to have learned that "punctuality is a golden virtue"; certain "sticking evangelists" gave evidences of their "mental calibre" when they too often defaced the notices on bulletin boards and displayed their special "promiscuous modes of advertising"; those who loafed in the halls, who carved their initials in the woodwork, who scribbled on the "papered walls," who knocked down hats in the corridors and then kicked them to one side, and who "made remarks about others" deserved to feel "the sting of a cracked whip." Since the faculty's efforts seemed ineffective, an irate commentator proposed formation of a "student vigilance committee." From within the reservoir of prevailing good, pet peeves surfaced to stir and to trouble the waters.

Parties, entertainments, holidays, and special days attracted far more attention than did the pesky problems. The classes and the literary societies rarely missed opportunities to celebrate, and their rivalries were often intense. Candy sales, picnics, carnivals and "street fairs," hay rack rides, "bums" and oyster feeds, and pre-holiday feasting were commonplace. Recitals, both of elocution and of music, often attracted full houses. Trips by streetcar into Lincoln enabled Wesleyanites to hear philharmonic orchestras and some of the truly greats who performed in the Oliver Theatre or in the new city auditorium – John Philip Sousa and his band, Moriz Rosenthau, Madame Helena Modjeska, and Ignace Paderewski, to name a few. In 1899, one could attend the Oliver and sit in the "Gallery" for 50¢, in the "Balcony" for 75¢ and $1.00, or in the "Parquet" or "Dress Circle" for $1.00. A visit to Lincoln in 1903 by President Theodore Roosevelt caused classes at Wesleyan to be dismissed, and Wesleyan's Cadets participated in the honor guard and the Cadet Band provided some of the music. By 1908, the annual Ivy Day and May Day celebrations had somewhat perfected their ritualistic procedures, and the planting of trees on Arbor Day had been in full swing since 1893. Students and faculty frequently journeyed to the state's capitol to observe the legislature when in session.

If Valentine's Day placed emphases upon romance and loveliness, Hallowe'en came and went with much "midnight yelling" and some "lockups." As the years passed, Wesleyan's "young men" reportedly became more gentlemanly when witches were riding their brooms; but when mornings came, the many sleepy eyes indicated that the nights before had not been "entirely neglected." Epworth Park, Robber's Cave, a pavilion south of Cotner, Beecher's Hall in University Place, and the gymnasium were the sites for Wesleyan's groups to hold their more sophisticated parties and masquerades.

The Wesleyan feasted on details, and editorial protests followed in the wakes of dearths of social activities. So, when the Y.W.C.A. held a candy sale, reports indicated that too many students were "looking hungry and disappointed"; editorial opinion recommended that in future either more candy be made, or the quality "be much lower." On one occasion, when the Theophanians threw a party with "self-provided entertainment," quite an item appeared in the paper. The ladies were seated in a circle, and the men stood behind them. Each lady had a card upon which had been inscribed a topic for conversation, and she would then discuss it with the gentleman who stood behind her. At a signal, the women passed their cards to the right and the men moved a person to the left. As couples and topics "shifted," effective means to become better acquainted occurred. "The Parson's Cat" then caused much amusement when blindfolded persons walked over a number of objects which had been placed upon the floor and were then to be identified. After a professor had recited his favorite poems, written by James Whitcomb Riley, hosts distributed buttons, one to each person. The buttons, two of each kind, had been divided into sets, and the women picked from one and the men from the other. The "matching buttons" determined the partnerships for refreshments – frozen fruit "in society colors" and Nabisco wafers. Then, a heavy "pouring of rain" greeted the members as they departed from the building.

On another occasion when the Y.W.C.A. and the Y.M.C.A. wished to become "better acquainted," equally strenuous activities ensued. It was a balmy October evening, and the women departed first from the building and began a circuitous journey which would lead them through streets, over a dry creek bed, through a pasture, past the "state farm," and eventually, after some twists and turns, to a school house "about a mile and a half from the campus." Along the way, the fleeing feminists had dropped small pieces of paper, and they were "shrewd enough to make the paper very scarce in places." The fair damsels cowered within the small retreat, knowing that their pursuers of the Y.M.C.A. were picking up the trail. As they were supposed to do, the men finally found the hide-out, and the women "screamed good-naturedly." Games of many sorts ensued, and refreshments consisted of candy and peanuts. The returns to the rooming houses were interrupted because of an eclipse of the moon, and some retired "much later than the rules permitted." The "social" was, according to the account, a "complete success."

As late as 1905, carnivals and street fairs were held in the spacious rooms of the top floor of "Old Main." In most cases, the projects sought to raise money "for a good cause." "Proper credentials" gained admittance, and guards took their posts at the doors leading into the building. Side shows, fortune tellers, merry-go-rounds, booths of all varieties for selling trinkets, candies, punch and pancakes, perhaps a "Japanese tea house" or a "German coffee inn" or a Mexican "hot tamale wagon," and even a "peanut girl" with her box of goodies offered splendid opportunities for spending. Always "numerous fakers and confidence men were wandering about looking for reubens to beat out of their money," and "the police" inevitably descended upon the culprits and pranced them away to be "heavily fined." Members of the faculty, found to be "evading the law," paid the heaviest penalties. When more than a hundred dollars could be raised for uniforms for "the Band" or for a charitable fund sponsored by the Y.W.C.A., all vendors, buyers, perpetrators of crime, and victims rejoiced together.

In March, 1908, the seniors announced they were going to initiate an annual "Ivy Day." A procession would direct all onlookers to a predesignated spot adjacent to Old Main, there to plant a new shoot of ivy. To be featured was the "Ivy Day orator," and the first was Charles C. Gorst. Thus began a tradition which endured for nearly a half century, even after it became known that the clinging vines were harmful to the mortar which sealed the bricks.

Also, by 1908, an elaborate celebrating of May Day had gained a status of tradition. Although The Wesleyan made, as yet, no mention of a "Queen of the May," the convocation on Friday featured a program of music. Prearranged seating, below the balcony, enabled the members of the societies and of other organizations to sit together after they had paraded into the new auditorium. Nearly all students dressed "in white costumes"; some displayed special attire – the Willards had their "neat sunbonnets," the Theos sported their canes, and the Everetts "blossomed out in blue college hats." For many students, the day had begun with a five o'clock rising for a hay rack ride and an early breakfast. Strawberries and cream, with "an abundance of other edibles," were common fare. In early afternoon, the Willards then held their "pretty Maypole dance on the campus." Changes lay down the stretch of future years, but a feting of the coming of May remained almost to this day on the calendar of events each year.

And there were the receptions which, once permission from the faculty had been gained, honored special achievements or served to welcome returning alumni or special guests who had arrived on the campus. Some affairs merged into parties or "feeds," and with sophistication came a dropping of the use of the word, "bum." For a special treat, some members of the "Chemical Club" served up a soup "prepared according to the laws of Chemistry" and offered it to their guests "in Porcelain Evaporating Dishes." One may wonder about such "fetes of disappearance." But, when it came to disappearances for holidays, the railroads generously offered the students transportation at half rates when proper certificates from the dean's office were in hand.

Throughout this "second decade" for the school, the paper's editorial staffs constantly harped against tardiness and waste of time. An ad in the "wanted column" put it this way: "Lost, somewhere between sunrise and sunset, sixty happy golden minutes." Or, this warning could appear, "Time lost can never be regained." Promptness became, in editorial opinion, a virtue, and late arrivals to class and to programs were nuisances "to real live people." For those who were "late to meals, late to bed, late to drill, late, late, late," an impatient writer suggested persons of such characteristic "try staying away entirely for a while." Well, it took all sorts to make up a campus, and The Wesleyan reiterated the theme that persons had "equal right to their opinions and should not be molested."

Often the printed word praised a student "who could put his mental and physical qualifications to effective use." At the same time, stylishness did not go unregarded. For some reason, mustaches had become "out" as early as 1903; but for the men, within a year or two, a new vogue took over, hats with broader brims and with hat bands in bright colors – all of which became greatly popular with the members of the literary societies who could more openly display their loyalties. For the women, the "Merry Widow rage" brought in "great hats" which were so stylish, but "impossible to see around or over." Along the way, the "dippy belt" set a fashion for coats and gowns. "Coyote Pennants" were always available at Beebe's Drug Store.

As the reputed "Lovers' Lane" provided place for "clandestine rendezvous," open romance seems to have flourished on campus. The many marriages reported in the issues of The Wesleyan disclosed that Dan Cupid had always been at work. The Sunflower of 1903 stated that thirty-nine recent alumni had married either other graduates, or those met "while here." Well, weddings were always "coming up" for those who had "sat down together 'neath the yellow and the brown." A later headline put it this way – SHOT IN THE BREAST, for Cupid had again mortally wounded "an old Wesleyan student." But the editors had their fun, too, and borrowed words of slanted wisdom from other sources:

> A simple little dimple in a woman's cheek can produce an attack of vertigo in a big, husky man.
>
> After the matrimonial knot is tied, there is always a fighting chance for happiness.
>
> The young men who admires a girl because she is well dressed kicks like a mule after marrying her when he is called upon to pay the freight.

Happy balances were sought.

One cannot read the old issues of The Wesleyan without becoming aware of the frequency with which the death of a student occurred. Tuberculosis must have been common, for afflicting maladies often bore a general description of prolonged suffering from "cold and cough," with death eventually coming with pneumonia. Resolutions of condolence, composed to express the sorrow of a literary society, of a group of friends, or of the faculty, nearly always accompanied the notices.

As the years moved along, increasing numbers of Wesleyan's students desired accommodations in homes "that had modern conveniences." Too many of the homes in University Place lacked the qualities which made a "modern home." One complainant argued in The Wesleyan, as early as September, 1904, that the university needed to construct a "thoroughly modern tenement house." Forty-five years later, Wesleyan would have its first modern dormitory. The members of the literary societies during these earlier years began to think in terms of their own houses for rooming and boarding, and such accomplishment for them lay not very far into the future.

From the beginning, it was much in evidence that "incidental fees," and other charges, covered but small part of the cost of education at Nebraska Wesleyan. An editorial in 1899 stated it well: "Let us remember that somebody is making a sacrifice that we may have the benefits of a Christian university at so light a cost." The Committee on Education for the Nebraska Conference annually reminded the Methodists of the "vigilant care" which was given to the "morals and manners" of the students, and with expenses of living "so low as to more than counterbalance the small item of incidental fees." As the new century opened, students could find rooms at $2 to $4 per month and board at $2 to $3 per week. The school advertised that the average total expense for a year need be no more than $150; by 1908, this estimate had risen to about $180.

Many students were in need of financial assistance, and the "New York Fund" as late as 1905 continued to be a source of loans. Annually, the faculty determined the recipients of the aid. An allotment for students at Nebraska

Wesleyan may never have exceeded $560, and the latest reference to the distribution disclosed grants ranging from $20 to $40. Persons enrolled in both College and Academy were eligible for loans, provided they carried a minimum of "ten hours."

Early it became customary at Wesleyan to employ students to assist in the various departments and "to allow their incidentals" as remuneration for their labors. In certain instances, "other fees" were included, and these varied from department to department. About 1902, the Executive Committee decided to appropriate funds to pay the students and to excuse none from the fees. Allotments for the involved departments ranged from $10 to $62.50, the larger sums going at first to the sciences with laboratories. The break down for 1906 divided $350 in this way: Modern Language, $80; Reading English, $80; College English, $20; Chemistry, $60; Mathematics, $20; Biology, $30; Botany, $60. For 1907, the fund served these departments: Germanic Languages, $60; Romance Languages, $20; English, $100; Chemistry, $60; Zoology, $20; Botany, $60; Psychology, a newcomer to the list, $30; and to Professor Jackson "for education," $20. The system was proving to be increasingly satisfactory.

Wesleyan's chancellor and other leaders and representatives of the university found pleasure in publicizing the school's constant growth in enrollment, and we must remember that the Academy, until 1906, was larger than the College. Total figures included the Music Conservatory and the several "Schools." To sample a few years, ninety-six students enrolled the "first year" and two hundred forty-four the "third year." Professor Bell's report, to the Methodist Board of Education in 1904, recorded that 154 students, 59 male and 95 female, had enrolled in the College; that 189 students, 62 male and 127 female, had enrolled in the Music Conservatory; that 186 students, 106 male and 80 female, had enrolled in the "preparatory departments"; that 143 students, 32 male and 111 female, had enrolled in the Normal Department; and that 70 were in the Commercial Department, 46 female and 24 male. Counting no one twice, throughout the entire school, 801 had enrolled – 281 male and 520 female. A summary for the final year of Huntington's chancellorship indicated 1157 students had enrolled for work in the institution; this count included the summer session of 1907 and a duplication of more than 200 names.

Members of the faculty regularly solicited names of prospective students from those enrolled in their classes. Editors of The Wesleyan publicized the existence of "student committees" who met incoming trains during the "opening days" to greet and to assist newcomers. To find a rooming place and to be "initiated into the mystery of registration" were often bewildering and discouraging challenges to freshmen, and an obvious consciousness seemed to exist among older students that the future well being of the university depended upon happiness and contentment to come from "first impressions." Each home-going gave the proud Wesleyanites opportunity "to persuade friends to attend college," and the steady progress indicated that returning students were effective recruiters. Dr. Huntington, when he stepped down from the office of Chancellor and with a much deserved twinge of pride, noted that the College of Liberal Arts, the smallest department in 1898, had become the largest in 1908. The future of Nebraska Wesleyan would lie in its excellence as a school whose central emphasis rested firmly on the "liberal arts."

Despite the fact that members of the faculty spent much time in effort to maintain the discipline of the school, strain in relationships with students was relatively rare. When a measles epidemic swept the campus, competition with a "final examination schedule" brought patience and accommodation. When some students complained because certain teachers were making assignments too long, an editorial urged better care of eyes and to rest them "when strained." The wearing of glasses became a mark of earnest studiousness. To those who carped because they thought certain professors to be "unfair in grading," an essayist for the paper put forth this rejoinder: "Generally, it is the slothful student who complains of the strict teacher." The writer pressed further the theme, that "honest work in the class room" came from hard work "during study hours." A member of the class of 1899 wrote this of teacher-student relationships:

> In the instructor the pupil must feel he has a friend. One who at all times and under all circumstances is willing and ready to sympathize and help. The teacher must meet the pupil wholehearted. A kind word spoken in a half-hearted manner never helps a weary discouraged heart. Tireless effort in behalf of the student is imperative.

This penman had brought into focus one of the strengths of the smaller school, and then added, "the chief element of success is a true christian character."

Both students and instructors were much bothered during registration because too many "chosen subjects" came into conflict "at the desired times." Items in the paper seemed to indicate the members of the faculty often heeded suggestions which rose from the ranks, that greater use of afternoon hours be made and that the schedules be formulated and published well in advance of registrations. Often the seniors had run into serious conflicts, and the faculty had made suitable accommodations.

As early as 1903, an undying "unwritten rule" circulated among the student body, "that if a class waits fifteen minutes and no professor appears," those present have "a right to adjourn." Another recommended practice found mention in poetic form –

We always laugh at teacher's jokes
No matter what they be;
Not because they're funny jokes,
But, because it's policy.

High praise for Professor Wells, upon a time, who gained print because he had capped his final examinations with ice cream and wafers after his classes had "propounded some trying questions." And, there was one Harry Oscar Palmer of Louisville, a very busy young man – Orophilian, German major, reader in English, and listed in The Coyote of 1908 as being in nine other significant activities, who went to sleep in Professor Bell's class in Botany. The observing teacher took a dropper and proceeded to let the water drip down the neck of the slumberer. Of course, the latter awoke "with alarm," but not until he had dreamed that a large "paramaecium had run down his back." Palmer wrote a poem about his "Dream in a Botany Laboratory" which had earlier given rise to much merriment on the parts of his classmates. Another of his poems, "Sonnet to a Latin Pony," gained some permanency in print –

When in disgrace with Latin and Prof's eyes
I, in my room do scratch my empty pate,
Trouble my room-mate with my bootless cries
And thinking of old Virgil, curse his fate –
Wishing me like to one who reads his dope
Which has me, in my dreams, so oft distressed;
Desiring this man's art and that man's scope
To translate just a bit, tho' half be guessed.
Then in these thoughts my cranium quite cracking,
Haply I think on thee, oh little steed,
For thou canst take me through a quiz most racking;
Oh, thou alone, canst help me in my need.
Yes thou, oh sweet Pegasus, on thy wings
We'll soar above my former mutterings.
Yrrah Racso Remlap

Editors of The Wesleyan, November 22, 1907, gave front-page publicity to the forming of an "Advisory Council," to be composed of three members of the faculty and of the presidents of the four classes in the College of Liberal Arts. The purpose of the new Council – "to bring students and faculty into closer touch in all that pertains to the administration, policy, and development of the Nebraska Wesleyan University." Expectations were high, that much profitable discussion and communication would come forth from the meetings and that "inquiries from students" would elicit more satisfactory responses. Few seemed to doubt that greater harmony between teachers and scholars would ensue.

Faculty and students seemed united in their opposition to the liquor traffic, and the successive editors of the campus newspaper reflected the prevailing point of view. Apologists who argued that the saloon was a "social necessity," a sort of remedy for "the poor man's plights," found sturdy opponents in those who were ready "to rise up in their might" to crush the "mighty monster." By century's end, it had became increasingly popular in many circles to serve up liberally fortified "drinks" from punch bowls, and a campus article urged its readers to be careful of "mixed beverages' and "frivolous society."

A Prohibition Club on campus was in full swing by 1900, and its members called upon Republicans and Democrats alike to unite – as they had done versus the polygamist Mormons – against the peddlers of intoxicants. When members of the Republican Club observed that outlawry of liquor was a moral issue, and not a political one, debates raged on stage and in campus paper. Partisan Republicans and Prohibitionists at Wesleyan found no problem in the facts which claimed the manufacture and sale of "intoxicating liquors for beverage purposes" was responsible for over three-forths of crime in the United States, for most of pauperism, and for untimely deaths of thousands. The campus Republicans stressed the importance of education, that a school was "a place to learn" and that the "teaching of children" offered a stronger weapon than outlawry.

How best to meet the challenge of the saloon (and one would never arise in University Place) remained perennial question. But, there was great rejoicing on campus when John H. Mickey, Chairman of the Board of Trustees, was elected governor of Nebraska in November, 1902. Mr. Mickey was both Republican and ardent prohibitionist, and his leading opponent was a reputed friend of the saloon. The first public reception for the governor-elect occurred on the Wesleyan campus, and one of the more memorable parts of the program was "a humorous impersonation of a saloon keeper." When the Intercollegiate Prohibition Association promoted its annual oratorical contests, Wesleyan's local "Club" vigorously solicited its contenders. After Willard Hadsell had won "first place" locally and "second place" in the state contest, The Sunflower of 1905 featured him with full-page portrait. Hadsell, a Theophanian, had asserted that no struggle for political or religious freedom, or even the issue of slavery which had "rocked this nation to its foundations," had attracted "such universal and anxious consideration" as the evil of liquor.

The Wesleyan regularly printed excerpts from the publications of the W.C.T.U. One article presented evidence to the effect that most opposition to the granting of suffrage to women came from "the saloon politicians and the drinking men." One chief spokesman against the ladies had stated his case in this way: ". . . woman has occupied a sphere of servile subordination to man from the day that man was cast out of Eden" and "it is a law of nature, or divine decree, that woman's sphere is that of an unfranchised servant . . . ." Members of the W.C.T.U. were also active in the "anti-tobacco campaign," and they condemned the weed and found its costs to our nation to be "more than its meat, books, shoes, schools, and missions combined."

Few issues of the campus paper failed to expose further the evils of the saloon. A reprint on October 20, 1905, of "Twenty Reasons for Opposing the Saloon" left little unsaid, and each claim read as if a proverb from the Old Testament. When Chancellor Huntington announced on a Wednesday morning, April 6, 1906, in Chapel, that the citizens of Havelock had "voted out her saloons," the students, according to The Wesleyan, "began to applaud" and continued for "some little time before the demonstrations of their joy was silenced." Editorial comment observed that students and faculty had received the "Chancellor's news" with "as much true Christian College spirit as may ever be exhibited." The war against "Demon Rum" would continue.

According to Walter Smith, graduate of 1896, "Class Fights" first occurred on the campus in 1895. For The Alumnus (June, 1927) he recalled that earlier "scrapping" had come from the rivalries of the literary societies. Interclass combat began in the fall of 1895 when freshmen sought to interfere with "a big social affair" planned by the upper classmen. The outcome, although "funny," left bruised many of the freshmen – and some so much they could hardly attend their classes the following morning. He further commented: "It was a miracle that nothing tragic ever came from such scraps." Well, the sport would grow in popularity.

The exuberance of class camaraderie and loyalty later found expression in activities that mounted to small war in contest with rivals, and often the faculty disapproved. "Class spirit" had been at low ebb during the months of crisis which hovered over the school until Huntington's hand could effect its steadying influences. As fear that this Wesleyan might close ceased in the minds of the students, editorial opinion in the campus paper bemoaned the lack of "class spirit." The writer did not urge an "exhibition of brute force," but he did trumpet for some action "more fitting the dignity of a college student." If there had been an "entire absence of rowdyism" on campus, no one sought a return of the "raids" which had earlier been popular. There seemed to be natural animosities to arise in the College between juniors and seniors and between freshmen and sophomores; too, the third and fourth year students of the Academy found causes for rivalry. Friendly scufflings were to break the "monotonous lethargy" by early November, 1899, and in the College the juniors and seniors perpetuated an increasing tendency to outdo their predecessors. If storms were usual in the natural world, why should not a few blows be suitable in the college world?

The freshmen who edited The Sunflower of 1900 gave their allies, the juniors, ample space to toot well their respective horns. Each junior, who had begun at first as a "green Freshman bud," had unfolded into a "glowing blossom of Junior yellow." Collectively, these members of the "class of 1901" claimed to have gained the "growing admiration and wonder" of their professors and of other collegiates. But, some of those "other collegiates" would be the "Seniors of 1902," and strife would be on the docket in near future.

"Scuffling in the halls" had become a bit commonplace as the current juniors and seniors in the fall of 1900 found more and more reasons to express their natural senses of rivalry. Early in October, when some seniors decided to have "a feed" at a member's home, certain juniors captured three of the men of the upper class and incarcerated them as prisoners in a box car "to the south of Cotner." Other seniors, with the aid of sophomores, stormed the prison, rescued the victims, and then successfully "caught and tortured" some of their adversaries. All "detained seniors" made it to the feast which had been preserved in its fullness until their arrivals. An editorial in The Wesleyan advised that "energies ought to be diverted to better purposes." But, "near violence," clashes "over parties," and "interferences with social programs" persisted and brought some "very anxious inquiries." It was true that "no terrible things had been done" and that "very seldom" was anyone hurt; nevertheless, tempers flared and "spirit" sometimes went too far. Somehow, the seniors and juniors survived the year; but a fitting summary may have occurred on May 16, 1901, when the seniors had a sneak and did not appear "in Chapel." Professor Locke, noting the absence of the class, called upon the congregation to sing "Praise God from whom all blessings flow!" This time the Doxology probably had a special ring.

Members of the junior class edited The Sunflower for 1902 and referred to the seniors as "Sunflowers gone to seed." As juniors, those graduating had earlier put forth a new yell:

No bluff, hot stuff!
Who, who, ra-zoo!
1–9–0–2!

Whatever had taken place in chapel, other than worship, had merited this editorial observation, that the classes had, "in keeping with the spirit of benevolence," used the opportunity "to exhibit superiority in brute force." Consequently, occasions had arisen when the ladies had screamed, the "Preps" had fainted, and the "Profs" had gathered "in a little huddle" out from which had come "their bravest to the scene of action to quell the mighty uproar."

As the rivalries continued between the members of the upper classes, editorials in The Wesleyan admonished against the evil of any "serious outburst of violence." If trend for calmness had set in, such was shattered early in 1903, as "result of the innovative zest of Miss Lucy McCartney," when the juniors of the year appeared "with the ladies wearing yellow aprons and the gentlemen wearing yellow collars." This donning of colors to challenge the purple of the seniors would, in time, lead to combat of widening dimensions. The juniors, while feasting on oysters and "appropriate side dishes" at the McCartney home, had accepted the idea and embraced it enthusiastically.

Whatever may have transpired during the academic year, 1903–1904, the fall of 1904 found new grist for the mill of rivalry. The new juniors decided to adopt "the lines of Roman heritage" – with titles, togas "of fine linen and in purple," and even special stools "of gold, ivory, and carved wood to sit upon." Each junior expected to become "the noblest Roman of them all." Two consuls, twelve lictors, a praetor, and two "terrible Censors" would lead the juniors to display their special gear should the seniors wear their caps and gowns. Two "Tribunes" received commissions from the Wesleyanite Romans to see that "the common people" received a "square deal," that "the poor plebs" should be protected against their "aristocratic betters." All that remained unplanned were gladiatorial contests to be staged in the gymnasium. Of course, the seniors had to meet the challenge; and when they appeared in chapel as garbed in cap and gown, the venerable chancellor sternly warned against any opposition. A few weeks later, in came the juniors, arrayed in their "purple and fine linen," and escorted by Professor Alabaster. As the juniors filed "slowly and majestically" into the room, some students broke forth in applause while "the radiators hissed." Following the service, one junior had his robe torn from him, and his assailants proceeded to shred the garment. Editorial comment admonished that such "malicious destruction of property" was hardly the way to promote "college spirit." But, the fun had hardly commenced for the year.

Annually, the Huntingtons invited the seniors to partake of a seven-course dinner; in 1904, the occasion occurred in mid December. The juniors, not to be outdone, decided to gather at the Hadsell's for a four-course feast of their own. One line of march to the chancellor's home took some seniors past the Hadsell residence, and certain juniors could not resist the temptation to engage in some kidnapping. One beleaguered couple escaped detention when the young man resorted to great anger and his companion made it certain that she would "report to the Chancellor." A second fellow fared less well when several "junior girls" accosted him with design to tie him securely with a rope. This intended victim put up a magnificent tussle, he kicked and threatened to bite, and he nearly escaped; but some "junior boys" closed in to assist. Only when the president of the junior class suggested that the poor senior had suffered enough did the screaming females permit their victim to go on his way. Opportunism had not failed to provide excitement.

The flag pole extended from the top of the tower of the building. Certain juniors had constructed "a dummy" to represent the seniors. Intent was to hang the poor creature and then to bury it, and the symbolism would not be missed by the seniors. So, when spring came in 1905, on a late day in March, the juniors appeared in Chapel in their togas, and some members of the class found the way up the extra stairs, through the attic onto the roof, and managed to display the dummy "hanging from the pole." When the seniors discovered the effrontery, incidents ensued until three o'clock in the afternoon, the hour at which the dummy was "lowered and removed." Another attempt to bury the seniors awaited a late day in May.

On this morning when a "deadly matter burst the bounds," a chapel service had begun, but with the junior men absent. There arose from below "strains of a dirge" from a band; from on high, the junior women began to wail and mourn as if in great sorrow. Seniors rushed to the western windows and saw that the juniors had contrived a graveyard with "head-boards as markers," upon which had been inscribed the names of the seniors. Around the site, the junior men solemnly marched in slow funereal pace. Out of the chapel, down the stairs, and out the west entrance rushed the seniors, determined to pull up the "tombstones." Women had followed the men, and a genuine battle ensued. As "clinched masses of boys struggled upon the ground," with the girls assisting when they dared, Dean Fordyce and other members of the faculty attempted to end the melee. As reported in The Wesleyan, the Dean "quelled the riot by taking personal possession of the head boards," but not until the mix-up had done credit "to a foot-ball field." The seniors escaped interment that day, or perhaps resurrection; but what did have to come down was a large black banner which had been flapping from atop the flag pole. All that had taken place had not been necessarily in the pursuit of "higher learning." But, when the juniors produced The Sunflower (1905) for the year, their editors averred that scenes "depicted in word and picture" would be "cherished in every heart . . . in the remembrance of by-gone days." And, more than likely, it was to be so.

Well, as last year's juniors became this year's seniors, and the sophomores accordingly moved up the scale, personnel changed, but the game seemed to remain the same. On October 20, 1905, the paper reported that, in chapel the previous Tuesday, the seniors had placed on each seat a hand bill entitled "Bulletin No. 1765832 relating to RULES OF CONDUCT." This bit of pontification was addressed to "all Freshmen and Juniors and all other social defectives." And what were some of the twenty "rules"? Well, freshmen and juniors were to "lift their caps to Seniors"; were to rise and give their chairs to seniors when "seated in the library"; were to step in the mud "at all crossings" and to stand at attention when seniors passed by; and, as "little children," were to attempt to prove themselves "worthy of the example set by the noble Seniors." These "rules" required that each freshman bathe "at least once each month," and the juniors were "positively forbidden to wear caps, gowns or any kind of uniform." Problems were certain to follow in the wake of such impudence, and often "the powers" had to quell the "pleasant turmoil."

When the juniors proceeded to make caps and gowns for their own adornment, some seniors captured the materials and burned them. Of course, revenge ensued. One reprisal brought satisfaction when six seniors fell into a trap, were taken to a junior "stronghold," and became bound hand and foot and hoisted into a lumber wagon. A subsequent journey ended on a hilltop well to the east of Bethany, at which point the prisoners were laid upon the ground and abandoned. Once self-loosed from their ties, the bedraggled authors of the new "rules" made their ways back to University Place considerably later than the midnight hour. The same evening, many other tussles had happened. According to The Wesleyan, the combatants had been "very humane in their treatment of one another." But some encounters had been rough, and certain more rugged seniors had simply "fought off their captors."

Soon thereafter, rumor had it that the juniors were to appear at chapel in caps and gowns. Seniors and sophomores, on the appointed day, donned "old clothes" and came prepared "to do battle." The juniors arrived without adornment, and their adversaries seemed to have been gullible. On another day, without rumor in advance, the juniors did don their new yellow caps; and before the service could begin, a general free-for-all came to pass in the hallways as seniors sought to capture the caps, or to prevent "entry" into the chamber. Despite all, a few wrinkled caps made their ways into the service. Afterwards, the faculty passed judgment upon the recurring hostilities; henceforth, all were "to recognize the dignity of the cap and gown of the Seniors," and the resolution forbade "any attempts at burlesquing same on the part of the other classes."

But, the strife was not o'er! The wearings of caps and gowns and of yellow caps, the raids and counterassaults, and the kidnappings and tussles led on to increased tensions and, perhaps, to a battle that could have been a mighty one. Then, peace was restored "from above." A "Parody" on Longfellow's "Song of Hiawatha" revealed the awful and awesome truth of the ordeal, and many issues of The Wesleyan were required to print the epic. Spring, 1906, was about to blossom on the campus when the paper made public the final dreadful episode:

All the owls arose in horror;
All the robins fled and scattered;
All the squirrels shook and trembled –
Trembled at the crys of pain.
Here and there were little battles;
Someone flat upon the ground,
And around him others flitting –
Flitting, tying, tying, binding.
Leaving then the helpless victims
To be guarded by the maidens,
The brave warriors hastened forward –
Plunged again into the conflict
And repeated that sad process –
That sad process-chaining brothers.
All night long the conflict lasted;
All night long the forces battled –
Battled "till the sun, the king of heaven"
Peered above the distant hills,
When the darkness all had vanished
And the dawning fully come;
Lo! where once the Juniors battled,
Lay a heap of bound up Seniors;
And where once the Seniors triumphed
Lay a pile of helpless Juniors,
Oh – the bloody carnage of that field;
Splashed with blood, the campus
Tied with ropes, the tree-trunks
Covered with scars, the warriors.

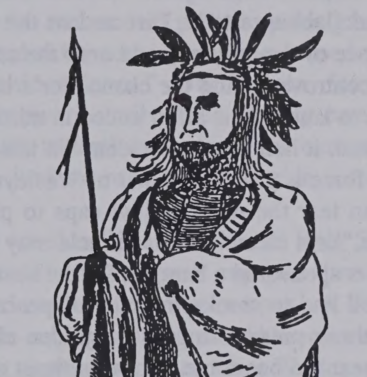
Forth upon the chapel platform
Stepped our mighty Gitche Josskeed
Our great prophet; our great chancellor
Stepped he forth in all his manhood
Stepped he forth with inspiration,
Stood erect and called the tribesmen,
Called the tribes of men together
To a wholy convocation.
From his footprints flowed a river,
Flowed the stream of Wesleyana
Flowed the stream of crystal knowledge,
Leaped into the light of morning,
And our Chancellor stooping earthward
Traced a winding pathway for it
Saying, "Wesleyana, run in this way."

From the red stone of the quarry
With his hand he broke a fragment
Moulded it into a pipe-head,
Shaped and fashioned it with figures;
From the margin of the river
Took a long reed for a pipestem;
Filled the pipe with bark of willow,
With the bark of the red willow;
Breathed upon the neighboring forest,
Made its great boughs chafe together,
Till in flame they burst and kindled;
And erect upon the platform
Gitche Josskeed, the mighty,
Smoked the calumet, the Peace-pipe
As a signal to the nations.

Down the rivers, o'er the prairie
Came the warriors of the nations
Came the Normalites, and Speakers,
Came Typewriters and Musicians,
Came the tribes from all of Prepdom,
Came the Sophomores and Freshies,
Came the Juniors with their skull-caps,
Came the Seniors gowned in mourning,
All the warriors drawn together
By the signal of the Peace-pipe.

Then Gitche Josskeed, our Chancellor,
Looked upon them with compassion,
With paternal love and pity
Looked upon their wrath and wranglings,
And while chiding spoke in this wise: –

"Oh, my children! My poor children,
I am weary of your quarrels,
Weary of your wars, and blood sheds,
Weary of your prayers for vengeance,
Of your wranglings and dissentions;
All your strength is in your union,
All your danger is in discord;
Therefore be at peace henceforward
And as brothers live together."



Chancellor Huntington

The strife may have been o'er, but a poetic junior registered his lament:

Oh where is my gown,
My bright Junior gown,
That I have been hunting all day.
Why, it's in the vault,
The treasurer's vault,
And carefully watched by McVay.

One may suspect that "Gitche Josskeed" had used methods other than soothing words to resolve the strife. And, we do know that he had other ploys.

Ethel Booth, class of 1910 and of later vintage a Professor of English, learned from her brother of a ruckus in which he was participant. This involved a "class battle," and the "bitter squabbles" and roughness had led to extremes. From some source of wisdom came inspiration, that the combatants should lay the matter "on the Chancellor's desk." The aspiring gladiators trudged into his office and nearly inundated Dr. Huntington with their grievances. He listened patiently and without "visible reaction." When the spokesmen had drained their reservoirs of incriminating complaints, a long silence, accompanied only by the Waterbury Clock on the wall, ticked away. Finally, the chancellor "looked upon them with compassion" and stated that he was "tempted to say something." The men stood breathlessly before him while he sat through another long pause. Then, he "spoke in this wise": "Gentlemen, I am going to say something!" According to Miss Booth, what he said was a "short, little one-syllabled four-letter word," and it left the "gentlemen" stunned and flabbergasted. Directed to the door, they filed into the foyer, out the west entrance of the building, and onto the campus green. Confronted by the silliness of their controversy and the chancellor's brief and fitting barnyard-analysis of it, they began to laugh. The affair ended in mirth and near hysteria.

To one spokesman, it had become evident "in this civilized world, the time for mob, riots, and brute force is past." Another of Wesleyan's writers editorialized: "It isn't the one who can tear the most yellow caps to pieces that is the victor!" "Class rivalry" had to be "kept clean." Near miracle may have transpired when on April 20, 1906, the juniors sponsored a banquet for the seniors. In the Lindell Hotel "all persons who attended had to smoke the pipe of peace." After much feasting, toasting, and speaking, those present formed "a golden chain of friendship." But commencement for the year did not come to pass without one more "set-to," for the juniors, donning their yellow attire, proceeded in solemn ceremony to drag a dummy, representing the senior class, to its final burial place. Seniors, upon spotting the procession, sounded a hue and cry, and sophomores joined to aid in the assault. The poor dummy never reached its resting place, but the juniors retained possession and later defeated their rivals in baseball, 10 to 8.

Undoubtedly, the faculty had exercised certain prerogatives of restraint in effort to reprimand sufficiently disturbances in chapel and the holding of "unscheduled social events." By the spring of 1907, the juniors of that year had added zest to the scene with a new yell:

Rackety cax, co-ax, co-ax
Rackety cax, co-ax, co-ax
1908, the quality's straight
Sis-s-s-s, boom!! Ah-h-h-h.

A bit of verse revealed that these juniors thought well of themselves.

The prowess of her noble sons the bards have sung:
Their deeds of brawn and brain – ah, yes, and heart . . .

The grace and beauty of her daughters fair
Were not surpassed by Helen – that so rare.

And the autumn of the new fall term was next in line, and new seniors and new juniors soared to old heights of rivalry.

About three weeks prior to the "Standpipe Battle," Cotner's seniors played host to their Wesleyan counterparts and served up an early morning outdoor breakfast. The guests of the sunrise affair, intending to make "timely return to classes," had engaged a team of horses and a wagon. But, alas! Juniors, having discovered the absence of their natural foes, had decided to barricade the route with telephone polls. Of course, vigorous scrambling and far-reaching outcry developed, and the "citizen spectators" were treated to "the arts of class rivalries and noise." The stage was being set for further action.

The "Attic Affair" happened November 7, 1907. The juniors had hoisted their "yellow flag, at half mast, from the pole atop the building." They then formed a barrier on the landing between the first and second floors of "University Hall." A "great battle" raged, for the seniors had picked up the gauntlet. Up and down the stair the lines formed and reformed. The juniors used clubs, "paint pails" and sulphur "to keep the seniors down." But in vain, for the latter pressed their antagonists upward and upward until victory finally came in the attic. The flag came down, and the seniors triumphantly placed the banner in the vault "to frighten away the vermin." The juniors, reportedly, were in a state of shock and "much chagrined."

All that became novel in Elizabeth Atkins' Holy Suburb did not remain for local news, only. Lincoln's newspapers enjoyed "making the most" of such incidents as they occurred on the Methodist campus. A Wesleyan editor protested, that "every little out-of-the-way happening should become magnified into something "monstrous," and without apology he opined that Wesleyan was "not so bad as she is made out to be." Faculty and chancellor, in response to the "Attic Affair," suspended six students, three from each class, but soon lifted the ban. The Daily Star observed and concluded that "steam had been let off" and that "the exuberance of youthful energy had to be taken for what it was by the Chancellor and the Faculty." Perhaps, a little football would help in the future.

Well, this tussle over the yellow flag gained review in Chicago's Inter-Ocean which reported that Wesleyan's juniors and seniors had "struck" and were refusing "to pay board at their dormitories." Well, Nebraska Wesleyan neither boarded its students nor provided them with even one dormitory. But, the Philadelphia Press, the Indianapolis Times, and the Omaha World Herald iterated the Chicago story about "striking classes" and "nonpayments of bills." Editorial comment in The Wesleyan, November 22, 1907, put is this way: "An affair of which we thought but little certainly assumed unusual proportions when treated by sensational news managers." As of that day, new pennants for the seniors had arrived – of purple, yellow and brown, with the "old English 'W'" and an "'08" superimposed.

Well, the squabbling had begun when juniors and seniors had been freshman and sophomores. The newcomers into the ranks of college had to face backwards to their former foes in the Academy, and ahead to the sophomores. The newcomers into the ranks of college had to face backwards to their former foes in the Academy, and ahead to the sophomores above them. Only the juniors would, on occasion, offer a helping hand. If necessity so demanded, the freshmen threatened to "go on a rampage" and "to secure freedom" for themselves. They seemed always to be reminded of their greenness, as a common refrain often appeared with variations – for example:

A freshman once to Hades went,
Thinking that he might learn;
They sent him back to earth again,
He was too green to burn.

A freshman stood on the burning deck
And so far as we can learn
He stood in perfect safety for
He was too green to burn.

As far as the pushes and shovings between freshmen and sophomores, their rules followed those of neither war nor love.

When offered opportunity, sophomores dug deeply to reveal the extent of their "cultural sophistication." The Sunflower of 1900 recorded for posterity a sample of their utmost strivings:

> To circumvent all our hereditary tendencies, to use a conglomerate chaos of abracadabra, we anticipate being able to avoid the antiloquence of the ancients (former classes) and petition the sympathetic cogitations of the reader, if in our neologistical excogitations we fail to reduce our hyperbolical annominations and sesquipedalion words to the plane of metaphrastical perspicuity and lucidity . . . . Great as have been our achievements in the past, they sink into the fuliginous mists of oblivion under the amaranthine splendor of our concurrent constellation of mighty achievement.

Whatever the sophomoric persiflage may have been, it became matched by the wearing of items in bright red – particularly caps. When freshman sported skirts and vests in green, the sophomores countered with theirs in red. On more than one occasion, a fierce battle left the garments of paper in shreds.

As the passing parade of classes moved along, the record of residue accumulated, and The Sunflower of 1905 preserved bits of it. When the "class of 1907" admitted to many things "not written in the Faculty's Note Book," those who would follow in 1908 used some poesy to have their say –

The Sophies to startle the people
Put up a big flag on the steeple;
But three Freshies climbed up and pulled the flag down,
Cut it up in three parts; then through the whole town
The Sopies set up a loud weeple.

Two years before, a new "class yell" for the freshmen had given a prophetic twist –

Ra-Ra-Ricks,
Wesleyan's Chicks,
We hatch out
In 1906.

In January, 1906, the freshmen held a great "bum" and urged the sophomores to "be sure and COME"; juniors and seniors were barred. Although many of the more dubious stayed away because they thought a "Hemp Party" had been planned for them, the "Sophies" who did show up were heartily welcomed and entertained. The lull was no more than temporary. Through ensuing months, hardy freshmen boasted of many triumphs – kidnappings, abandonments of victims "far from the maddening crowd's ignoble strife," sophomores tied to trees, and this –

> Heaped in a mound upon the ground,
> We piled the sophies bold;
> They twisted round, with shrieks profound,
> The half can ne'er be told.
> Again, like Caesar, we came, we saw, we conquered.

In contrast, the sophomores tooted that a "halo of notoriety" surrounded them, that laurels "without number" crowned their "noble brows."

The advantages and spaciousness of the auditorium within the C. C. White Building invited loftier opportunities for display of class spirit. The freshmen boldly came "into Chapel" one day in the fall of 1907 with a large green banner held high for all to see. The sophomores dared make no move within the new building, but once outside a good scrap took over "for about twenty minutes" – until classes resumed "with an augmented studiousness." A week later, when sophomores had gathered to mix and feast on fudge and to make some banners for themselves, freshmen "with great numbers" descended upon the place and sent the "Sophs" fleeing. Revenge had been sweet, indeed.

Perhaps words of wisdom may have been bestowed upon these vigorous underclassmen, for nobler deeds were forthcoming. In early November, for a convocation, the freshmen assembled in the balcony, donned their "green robes," and prepared to make descent. Each member of the class carried a pennant on which was inscribed "'11"; and led by eight of "their huskiest," who carried a large streamer with the word FRESHMEN printed thereon, they came down the stairs, wound their way to the front and took position across and before the stage. The demonstration which followed was one of standing applause from the other three classes. Perhaps, a millennium of peace and a laying aside of "heavy combative armor" was about to sweep the campus. A week later, the sophomores entertained the freshmen at Dean Fordyce's home, and the array of intermingled green and red seemed to symbolize "the mutual love of the tribes, for one night at least." Then, in March, when the freshmen threw a "gala party" for the sophomores, and "in Lincoln," the entire gang nearly missed the "last car for University Place" because of the merriment and the delicious refreshments of pineapple ice and wafers. There was hope for future, certainly.

A sampling of the record shows that the juniors and seniors had often risen together above their mounds of strife. In early November, 1898, the faculty had granted permission to the juniors to entertain the seniors at breakfast, but with the understanding that any future requests must not interfere with "regular school work." So on Friday the 18th, the Lindell Hotel provided site and food for a festivity of toasts and speeches. A special streetcar trundled the happy comrades back to the campus, whereupon they sported their caps and gowns, the seniors in "royal purple" and the juniors in "golden yellow," locked hands in single file, and wound their ways through building and classrooms singing and giving yells. Would that such harmonies had continued to prevail!

And, the seniors could reciprocate. On a later occasion, they received the juniors in "the chapel" for fun, frolics, and refreshments. With some forty persons present, the "good camaraderie" came in part from the playing of "drop the handkerchief" and "inkum."

A "Junior-Senior Breakfast" became an annual event. Held usually in the home a member of the faculty, the repast could begin as early as 2:00 a.m. Following the meal, came a round of oratorical exchanges. The gaiety lasted until sunrise and ended with the singing of "The Yellow and the Brown." In May, 1905, at the home of Dr. G. W. Isham, the menu included the following: Consomme, Croutons, Olives, Radishes, Chicken Shortcake, Brown Gravy, Dressing, Mashed Potatoes, New Peas, Jelly, Tomato Baskets on Lettuce, Pineapple Salad, Whipped Cream, Newport Flakes, Nut Cake, Marshmallow Cake, Devil's Food, Neapolitan Cream, Assorted Bonbons, Coffee, and Kisses. A good way to end a year!

For the 26th of November, 1907, a sort of "Senior Recognition Ceremony" had been perfected, and it was antecedent to the traditional procedure for an annual "Senior Recognition Day." The seniors, having breakfasted at 5:30 a.m., assembled in cap and gown and lined up to march into the new auditorium for "chapel." The juniors, carrying yellow pennants, preceded them and formed before the stage an aisle through which the distinguished classmen marched to the refrains of "the college song." In "stately and dignified manner," the seniors then took their respective places in the section assigned to them, and the juniors processed to theirs. At the close of the service, the seniors marched out, to be followed by the juniors. That day, the seniors wore their gowns to class until noon. As noted in The Wesleyan, one member of the "recognized class" felt as if this donning of the cap and gown was "The beginning of the end!" He confessed he had become "rather blue" – just to contemplate "how soon his college days will be over."

Each year, usually in December or January, Dr. and Mrs. Huntington entertained the seniors at dinner, and their home was always decorated to fit the occasion. Each seven-course feast seemed always to have been sumptuous and "spectacular." Such gatherings prompted much singing, many toasts, and some speaking. A usual menu included all of these: Fruit, Salted Nuts, Bouillon, Crabs in Shells, Purple Cabbage Salad, Sandwiches, Chicken, Sweet Potatoes in Gravy, Olives, Mushrooms on Toast, Rolls, Cranberry Jelly, Cucumber Salad, Ice Cream in Violet Baskets, Nut Cake, Chocolate, Candy Wafers, and Stuffed Dates. Small wonder the seniors would fight desperately, if necessary, to be present; and thirty-four arrived for the instuffing, Friday, December 13, 1907.

Although the seniors had early gained permission from the faculty to present a "Class Day Program" during the week of commencement in June, the members of succeeding classes persistently preferred to give "a class play." Chancellor Huntington's aversion to "the theatre" stood as a nearly insurmountable prohibitive. We can only guess the standards for "high drama" to be met when consent came to give Shakespeare's "The Merchant of Venice." As reviewed in The Nebraska Wesleyan, in March, 1901, the performers "acted as in life" and "every scene was excellent." But, no precedent had been established; and in 1902, when many seniors did not turn out for the "Class Day Program," the Chancellor did not hesitate to reprimand for their "failure to appear."

The tug-o-war over theatrics continued. In 1906, when the seniors wished to present "The Climbers," the faculty at first demurred, then leaned toward a "maybe," and on March 12 ruled "No!" So, the Class Day, scheduled for June 2, would pass without the play. An item in The Wesleyan suggested that the seniors were "in mourning" because of the death of their child, "Climbers," all because the professors "had feared the now deceased infant would corrupt the morals of the student body." But, to follow the old adage, "'If you at first do not succeed, try, try again'," may pay off, and so it came to pass. With Chancellor Huntington's dissent recorded, the members of the faculty in December, 1907, granted the seniors permission to put on a class play. Professors Turner, Somerville, and Wells were to act as "supervisory committee," and Richard Sheridan's masterpiece, "The Rivals," entertained a filled auditorium, the following June 5. Admission price was 50¢ to see the "great amateur performance." Change was in the air, indeed.

The literary societies burned the oils of intense loyalties in their lamps, and their members often found limitations placed upon their programs and activities. A guiding rule sustained by the faculty permitted each group to have two "social events" per semester, and these had to fall on Fridays or Saturdays. Impromptu "bums" and oyster feeds, or other parties, often brought inquiries and threatened disciplinary measures. Programs of readings, elocution, and song, when held in conjunction with regular meetings and when terminated by the "ten o'clock hour," lifted few eyebrows, unless refreshments tended to be too sumptuous. Certain disturbances during the "Chapel hour" seemed often to reflect societal rivalries and challenges. Athletic games were commonplace and spiritedly conducted. The societies were regular participants when each Arbor Day offered opportunity for new trees to be planted on the campus. As the years unfolded, members of the faculty and of the board of trustees sensed that increased partying led to less effective learning. And, other concerns arose.

"Rushing" for purpose of persuading newcomers to join, although on a scale far reduced from the system employed by the Greek organizations at the State University, tended to cause a "losing of one's head," and critics sought to protract the decision-making time table. Each society had its committee on membership, and certain professors and the chancellor expressed dislike of the "debarring" of too many students from "the rolls." Such trend toward exclusiveness ignited some rather fierce inquiry from the faculty. The qualities of program designed for the weekly meetings of the societies tended progressively to deteriorate as each group sought to become more social. The faculty eventually responded with new sets of rules, and the board gave the professors full rein.

Of prime concern were the efforts of the societies to gain from their prospective members quick decisions to join. So, to soften one of the evils of "rushing," students had to be "enrolled for three months" before being eligible "to pledge" a society. In September, 1905, all new students signed promises to that extent, and the professors hoped the "pressures of rush" would be weakened. Next, the faculty turned to the matter of the "membership committees" which controlled the proposals of names for prospective neophites. By May, 1906, all such committees were declared abolished, and a new rule specified that each member of an organization could propose "anyone's name" for membership. Threateningly clear was the promise, that "upon sufficient demand" permission would be given for new societies to be formed. Furthermore, the faculty directed each society to place in the hands of the chancellor a copy of its constitution and by-laws, with all amendments, and regularly updated rolls of members. Eligibility for membership became limited to those "bona fide students" who had completed a semester's "consecutive work" on the campus. A new dictum forbade members of the faculty to accept active, or even "honorary," memberships in the societies; those who as students had been members were expected to sever "all connections." In addition, no society was to hold a secret initiation, and all business sessions were declared "open" to any teacher or administrator who wished to attend. "Moral character and scholarship" became basic qualifications for membership, and any student disciplined for "immoral conduct" would forfeit all connections with his or her society. The line for scholarship was drawn at 75%, and three successive delinquent semesters would render one permanently excluded from affiliation. In its meeting of June 6, 1906, the board underwrote the new rules, and few students dared doubt that the members of the faculty intended to prevail and to regulate. The professors had even outlawed refreshments for business meetings, except by special permission and with the probability that each grant would count as a "social event." All were to enforce strictly the "10 o'clock hour."

By 1905, members of the societies had begun to think strongly of residences exclusively for themselves. The Orophilians and the Theophanians had divided into their separate organizations for men and for women; with the Willards and the Everetts, the "literary groups" numbered six – three for women and three for men. Although individual "chapter houses" were forbidden, each group managed pretty well to gain exclusive occupancy of certain homes for rooms and board. The Orophilian men had begun to solicit funds "among their members and friends" for the erection of a house, and this move may have forced a lifting of the ban. Chancellor and Executive Committee had good reason to forestall the Oros, for the campaign was underway for the completion of the C. C. White Memorial Building. Therefore, the trustees deemed it "inopportune" for a literary society to solicit funds until the new building had been "provided for." A sort of blanket promise accompanied the Committee's request to suspend plans for a "chapter house," an assurance to "enter helpfully into all proper plans and efforts thereto at the earliest moment practicable." Furthermore, the school's authorities proposed a bargain:

> That to each Literary Society that will raise and put into the "C. C. White Memorial" Building Fund $1,000, we will assign suitable quarters for the exclusive use of such society until such time as said society shall secure a Chapter House.

So, focus centered upon the best for present and future, and "sacrificing enterprises" had their levels of importance. As the ladies of the Educational Council had had to await the erasure of the indebtedness, so would the societies have to contain their plans for houses until a structure of greater importance had been fully underwritten. But, a change of policy was clearly in the wind.

Without apology, members of the societies insisted that all were "doing good work," that they complemented the class room "in a well rounded education." Training in parliamentary rules and speaking and thinking before audiences were among the usual dividends to come from membership. Rivalries in intramural contests and games contributed positively to a fuller meaning of the college experience. Many students lacked the financial resources to become members, and others were unable "to continue right through." Having worked for a semester or a year, a returning member received warm welcome and special notice in the news items of The Wesleyan. The Sunflower of 1905 went so far as to list the names of "Members," of "Pledged Members" and of "Would Like to be Pledged Members" of the several societies. In this way, an air of greater inclusiveness was sounded.

Each society continued to have and to display its peculiarities. The Oros had difficulties often "to close on time," and for such they received stern reproofs from the faculty. If they skated on the edge of becoming a "delinquent society," the Orophilians were not sufficiently intimidated to refrain from producing "one of the highlights of the year" when, in 1902, they wrote, cast, and "spoofed the members of the faculty" in a three-act play. When the group desired to hold a "grand march" in the recently constructed gymnasium, the faculty granted consent, but with warning that it "not be a disguised form of dancing." As early as 1902, the members of this society publicized their hopes for a "Temple Orophilia," a home that would give "the freedom that comes from absolute ownership." They avowed that every Orophilian loved "the faculty, regulations and all," and sought in no way to "be free from faculty regulations." After some initial canvassing, hopes mounted and a "ground breaking event" took place, but their plans became shelved for a few years. Meanwhile, the Oros pledged to pay $1,000 toward the completion of the C. C. White Building, and the Executive Committee promised "exclusive use of a room on the top floor of the south wing" of the new structure; and the room was to be papered. The Coyote of 1907 acknowledged that the Oros had stories of many "Successes," of many missions fulfilled – "Macte Praestantia." Oro men and Oro Women were "performing separately."

O-o-o-o-o-o-o-o-o-o-o!!!
Ra-Ra-Ra!
Ra-Ra-Ra!
Vive la Orophilia!
WOW – !!!

The Theophanians, men and women, made it known that they enjoyed "music, mirth, merry-making, and mastication"; and they often munched popcorn balls. To cook "in true aboriginal styles" over a campfire, and then to feast on the "many other good things" the ladies had brought, made for an attractive item in the campus newspaper. The Junior Theos seemed a bit inclined to publicity, and they often complained of misrepresentation, particularly by the Lincoln Daily Star; almost regularly, the faculty seemed to note that these younger members inclined to entertain without permission. The Theos joined with the other societies in effort to place blame upon "the Barbarians" who seemed prone to interfere with their meetings and parties. An adoption of "the Marguerite" as a society emblem afforded the women of Theophania opportunity to display white ties upon which had been embroidered "a spray of the flowers" and the Greek letter "Theta." Hoping to halt a general decline of interest in oratory, discussion and forensics, some of the male Theos organized a group known as "Alpha Omega." Although members of the society preferred to keep "their room" in the main building, they did raise $500 for the C. C. White Building.

The Coyote of 1907 made reference to the Theophanians as men and women and to the "Theta Phi Sigma Letter." The "annual" for the following year pictured "The Theophania Men" standing before "their house," with its gabled tower and wings. (It still stands, NW corner of No. 50th & Madison Ave.) As the men and women were separating, they were becoming more and more "Greek."

Theophania –
Rah-Rah-Rah! Theta!
Rah-rah-rah! Oh!
Epsilon! Omicron! Oh! Theo!

The Willards appeared often to be in hot water and somewhat out of grace with the faculty because of "time violations" or extra "social events" and "entertainments." Although only rarely were restrictions imposed, the officers of the society kept the paths worn – being "called in" for consultation and advice. They held many parties jointly with the Everetts – on patriotic days, for spelling bees, to share "box luncheons" in lieu of other refreshments, for rides about the campus in a large lumber wagon as drawn "by two grey horses," and to repair their "Hall" in the main building. On occasion, the Everetts absconded with the "goodies," and the "earnest hearted girls" were infuriated. When Marie Mickey's father became Governor, the "Mansion" provided special site for her Willard sisters and their escorts. An "oyster gorge" in Beecher's Hall with the Everetts was nearly commonplace, and all enjoyed the rich soup, celery, olives, pickles, and almonds. Hallowe'en, the spookier the better and along with old scaffolds, haunted houses, shrieking ghosts, clanking chains, owls, bats, mice, and snakes, often found Willards and Everetts exchanging as hosts and at off-campus retreats. For St. Patrick's Day, shamrocks, green, and a blarney stone for kissing found good coverage in The Wesleyan. With Professor Turner as "trainer," Willards and Everetts put on a play about Barbara Fritchie, as part of a special celebration of "Colonial Days." But each Willard sought to be a woman who "attained her proper sphere" and would use "the abundance of her talents" to enrich the world. Claiming to be "innovators," these ladies held their "Annual Masquerade," their annual "Studio Tea," and their "Formal Banquet" each year for initiates; and the "May Pole Dance" for May Day, also called "Sunbonnet Day," was their speciality. Frances Huntington wrote the verse to be sung to Auld Lang Syne:

How sweet the time of love that binds
The Willards heart to heart,
And makes us one in hopes and aims,
And joins us when we part.

The sweetness of our sisterhood
No one but Willards know;
And faithfully and loyally
We'll try our love to show.

So it has continued.

The Everetts, of course, had their own specialties – the traditional "chicken house calls," stag feeds at Thanksgiving, "the bewildering second degree" when initiating new members, the mysterious "New Sweat Club" with its vow that one never become involved in a situation which caused him "to perspire," and the renowned "Bear Dance." They let no one forget that Frank Farmer, lead tenor of Wesleyan's famous "Quartette," was an Everett. And there was the goat with which each initiate had to have a "heart-to-heart talk"; one year, "the docile animal" so impressed the boys that they vowed never again to wear kid gloves, "lest the old goat be grieved." In 1904, the men were inordinately proud of the grand piano which they purchased with the Willards for their "Hall" and use for meetings and programs. They often serenaded the Willards with a song which began, "There's a man that got killed eating pie." In the spring of 1905, the Everetts requested permission to rent a house, but the the faculty "turned thumbs down." But, The Coyote of 1907 presented a photo of the "Everett House," a home in which these men had inaugurated a plan to board and to room together. It was always to be – NOBIS EST AGENDUM, or GET THERE, as sometimes translated.

In spring, 1905, a group of "chaotic barbarians," moved strongly by "the debating spirit," banded together to form the "Dialectics." Believing that zeal for debating had slumped on the campus, these men set their sights for a revival. News of their activities received regular coverage in The Wesleyan the following autumn. One of the first topics for debate resolved "that football become a part of athletics," and "love for the pigskin" was eloquently expounded. This new "society" found it difficult to survive, for loss of members was heavy each year and the older competitors had established advantages. With a bulletin board if its own and "Junior Dialectics" to feed into the organization, durability became a quality. Later, the Dialectics joined the "Greek trend," emerged as Delta Omega Phi, and then affiliated after World War II with Theta Chi.

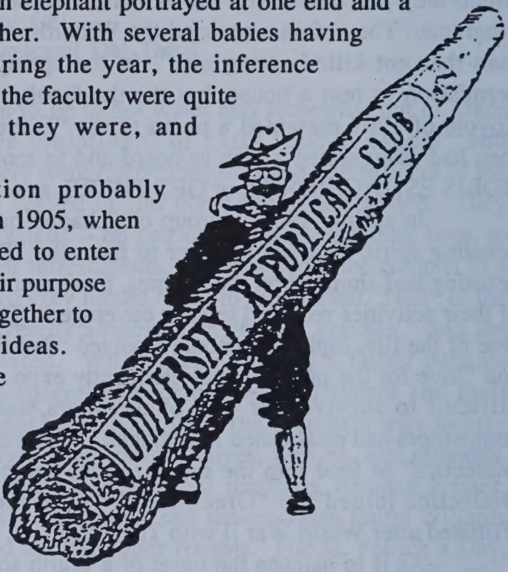
As if to balance the onset of a fourth society for men, some Wesleyan co-eds, whose talents and interests lay in the arts of music and drama, received inspiration and charter from the Aelioian Literary Society of Baker University. A delegation from Baker had officiated at installation ceremonies in January, 1908, and Professor Alabaster's motion for approval gained the favor of his colleagues. Color was "Salmon Pink" and motto was "Licht, Mehr Licht." The "Yell":

Tra la la la,
tra la la la
tra la la la la la la la.
A-E-L-I-O-I, A-E-L, A-E-L-I-O.

From these roots would rise Alpha Epsilon, later Beta Phi Alpha, and finally Delta Zeta on Wesleyan's campus.

And varying from the norm were other newcomers. "The Franklins" sought in autumn of 1907 "younger students whose mutual interests lay in debate and literature" and in "social work." The Franklin Society had "open meetings" and invited the public to "come out." Few signs pointed to longevity. Of different purpose was the Kosmos Klub, whose members came from both Wesleyan and the University of Nebraska. The four young men, two from each campus, who laid the foundations for their group in October, sought "to promote philosophical, psychological and sociological investigation and discussion among the college students of Nebraska." Their purpose was not "social," but rather to read the "newest books" and to review them. The "vital problems of modern science" were to fall within their purview. Later issues of The Wesleyan carried articles about the "Cosmos Club." "The Queen Esthers" also came on the scene in 1907, and may have survived long enough to put on a play, "The Old Maids' Convention."

The University Republican Club maintained itself through the years. The Coyote of 1908 portrayed President Theodore Roosevelt as a "Rough Rider" who held high "the club" – with an elephant portrayed at one end and a stork with baby in sling at the other. With several babies having been born to faculty families during the year, the inference seemed to be that the members of the faculty were quite solidly Republican. Prolific they were, and Republican they may have been.



The Vincent Association probably reached its peak of membership in 1905, when about forty-five men, who intended to enter the ministry, were on its rolls. Their purpose continued to be to draw persons together to discuss topics and to exchange ideas. Their guest-lecturers were ministers and professors, and their society was quite appropriately known as "the conference incubator." At least fifteen of these men in 1905 were "holding charges" while pursuing their studies at Wesleyan.

Of major significance to life on the campus were the services of the members of the Y.M.C.A. and Y.W.C.A. Their appeals were universal and, as appraised in the campus paper, their work was "marvelous and far-reaching." The Young Women did much of their "personal work" among the girls who had not accepted Christ as "personal Savior." Their receptions, parties, lectures, and "Bible studies" aimed to encourage and to purify social functions, and they sought to extend "true Christian friendship" to the "new girls" on campus. Year after year, the Wesleyan association sent large delegations to the state convention, and they hosted it in 1904. The national meetings at Lake Geneva, Wisconsin, always found the Nebraska Wesleyan representatives to be noted for numbers and for actions. On campus, each year the role of membership grew until, in October, 1905, the Y.W.C.A. had "over 200 new members." To raise funds to support "missions," annual fairs offered the usual concessions – along with "Aunt Jermimy pan-cakes" "hot wienie-werst," and "taffy pulling." The ladies of the University Place Methodist Church joined forces often to assist and to share in the good works. By 1907, with more than 250 participants, these young ladies had made their marks as takers of "religious census" on the campus, as visitors of the sick, as leaders in "daily prayer," as hosts for "all new women," as proprietors of an "employment department," as consultants to assist in the search for "rooms and board," as musicians, and as competitors in "athletic events."

The "Young Men" were equally involved in the affairs of the campus as were the "Young Women," and they received as much praise from the successive editors of The Wesleyan and of the "annuals." Certain members of the Y.M.C.A. saw their rolls of membership grow in slightly greater numbers than for the women, and they kept record of the "new boys" who had been made "to feel at home" and who had been "born into the Kingdom." Avid participants in state and national conventions, their delegations often returned with the news that they had topped all others in number of attendants. The men maintained a "permanent headquarters" on the top floor of the main building, and this large room was a place for "gentlemen to come to read and to rest." Annually, they organized into a "Get-One Club," sided into the "Yellows" and the "Browns," and competed to recruit new members. Each year the big prize was a banquet to be planned and "furnished" by the losers. Speakers for these annual occasions included Governor Mickey and Chancellor Huntington. The Y.M.C.A. for a few years directed the annual "lecture course"; it regularly ran an "employment bureau," had a registry of approved homes for rooming and boarding, systematically received and welcomed newcomers to the campus, raised funds to support "missions," and engaged in numerous studies and sessions to lay "stress upon the spiritual side of the work." In any one year, this Association could claim that 75% of the men on campus belonged and were taking definite stands "for the Christian life." They joined forces with the Young Women to entertain, to raise funds, and to respond to the needs of fellow students. The preparation of the annual "directory of students" became one of their more enduring responsibilities. Within the ranks of the "Christian Associations," rivalries which arose between the classes and among the literary societies ceased, apparently.

Until about 1902, little systematic care of "grounds" took place, other than an occasional gathering of "several of the boys" who busied themselves with spades and shovels. Editors of The Wesleyan often noted that the campus was "woefully unattractive." With words of much agitation, they urged "lawn cleaning," or burning of dry weeds and grass, or "grooming." The building became a shelter against the winds, and adjacent to its walls accumulated great quantities of "drifting scrap papers and such things." Students seemed to think the janitor alone was responsible to dispose of the waste. In winter, when snow accumulated, an editorial averred that only when "nature becomes warm" would the walks once again be clear. And, of course, most students seemed to prefer to walk on the grass, and the campus became crisscrossed from "cowpaths." To further suppress the green, the military companies mustered on the terrace and lawn to the west of the building. Any real striving to improve appearance had to await resolution of indebtedness.

The Executive Committee made expenditures "to put in good order" the terrace, grounds, and walks before commencement, 1902. In summer and fall, the trustees arranged to have the bricks and iron of the Haish ruins dug out and removed. In 1903 came the laying of cement sidewalks – the first to run from the south entrance of the building to the street that bordered the campus on that side, and the second to come through the two arches on the west and to form a "U" at the terrace. A special solicitation of funds paid for the walks. From time to time, "the hay" on campus was mowed and sold, and one year some of the citizens objected to the stacks which had too long remained.

With expenditures for tools and labor, and for additional cement walks, a beautification of the grounds gained momentum. Certain "outward manifestations of progress," instead of the former "grass and weeds four feet high," greeted returning alumni in June, 1905. "Some beds of cheery flowers" added special dimensions, and in September, a writer for The Wesleyan remarked that never before "has the campus looked as beautiful as it does at the present time."

As the C. C. White Memorial Building neared completion, the trustees voted to hire a "landscape gardener" and a "forest culturist" and to sell "two rows of blocks to the east of the campus" to meet the extra expenditures. The gardener and his "assistant engineer" received respectively $45 and $15 per month. The Coyote of 1908 praised the transformation, for "trees, shrubs, plants and vines" adorned the campus; "every approach and nook and corner" had been cared for, and "the prairie had been turned into a veritable garden plot." Enthusiasm for the improvements was nearly boundless, and grass grew abundantly in the former "cowpaths." The Wesleyan tract had become an attractive arboretum.

Inside the main building, it was a continuing and never ending round of repairing and refurbishing. Rooms, one after another, received new coats of paint or paper on walls and ceilings. On one occasion, more than 250 students contributed 10¢ each to repaper and to brighten the rooms for their English classes. The Literary Societies and the "Ys" took care of their own when guaranteed permanency. Minutes of meetings – faculty, board, and executive committee – treat of repetitious care of a leaking roof; of windows in need of new putty and of weather-stripping; of recurring inspections to make certain that the stairs were unweakened and that the railing overlooking the stairs on the third (top) floor would never give way; of additional plumbing and lavatory accommodations for increasing personnel; of Professor Rose's role as "curator of the building" and of his supervision of the cleaning of the cesspool and the "scavengers" for overflow; of the transition from hot air to hot water piping and to steam radiators for heating in effort to keep up with the complaints that the cold of winter too often prevented adequate warmth within "University Hall"; of poorly lighted and overcrowded cloak rooms with too few hooks for the increasing accumulations of coats and hats; often of too few chairs which required students to carry seats from room to room, and even to chapel, on occasion; of inspections to test the safety of the furnace and boilers, when in the basement of the building and then beneath the gymnasium; of "the hubbub," because from time to time the janitorial services seemed inadequate; of growing satisfaction when a gas plant became part of the lighting system with the jets in all rooms to replace the kerosene lamps; of the purchasing of chemical fire-extinguishers, twenty-five of them for use in both buildings and with Professor Rose to head as chief a volunteer group of twenty-five members of the faculty and students to be "fighters"; and of congestion in the hallways, particularly on second floor before the library. The successive editors of the paper never hesitated to underscore the shortcomings, and they frequently lauded the improvements. Either policy or janitorial laziness often left one of each double doors locked, and this led to lamentation in print. "OPEN THE DOORS!" began one item; "Why in the name of all the saints of the almanac can't both doors in the west of the building be opened when a large crowd has to pass out?" And again, "What are the doors there for?" When certain needs remained unattended, the editors of the paper would again and again harp upon each problem and note their readers were "tired of the subject." They urged their fellow students "to formally petition the authorities" for redress of the grievances. Time did seem to solve each complaint, or to find a new one to replace it. Certain dissatisfactions eased away after water, electric and sewerage systems served both village and university.

Room assignments in the main building required pinching adjustments before the so-called "Splinter" permitted much needed breathing space. The "Directories" for 1900–1901 and 1903–1904 disclosed the shifts that eased the congestion. Completion of the C. C. White Memorial Building simply enhanced the growing roominess.

DIRECTORY UNIVERSITY HALL

First Floor

3	Principal of Normal School.
4	Biology.
5	Dean.
6	Swedish.
7	Chancellor, Treasurer.
8	Psychology.
9	Reception Hall.
10	Registrar.
11	History.
12	Chemistry.
13	Art.

Second Floor

17	Modern Languages.
20	Mathematics and Astronomy.
21	Greek and Latin.
22	Principal of Academy.
23	Museum.
25 and 25a	English.
26 – 28	Library.

Third Floor

29	Chapel.
30	Y.W.C.A.
31	School of Expression, Oro-Theo Hall.
32 – 35	Music.
34	Y.M.C.A.
37	Everett-Willard Hall.

Basement

40	Bookkeeping.
41	Kindergarten.
42	Shorthand and Typewriting.
43	Normal Practice.
49	Chemical Laboratory.

DIRECTORY, UNIVERSITY HALL

First Floor

3	Principal of Normal School.
4	Zoology.
5	Dean.
6	Botany.
7	Chancellor, Treasurer.
8	Psychology.
9	Reception Hall.
14 – 12 – 16	Chemistry.
11	Modern Languages.

Second Floor

17	History.
30	Mathematics and Astronomy.
31	Greek and Latin, Principal of Academy.
22	Academy Greek and Latin.
23	Museum.
25 and 25a	English.
26 – 28	Library.

Third Floor

29	Chapel.
30	Y.W.C.A.
31	School of Expression, Oro-Theo. Hall.
34	Y.M.C.A.
37	Everett-Willard Hall.

Basement

40 Bookkeeping and Penmanship.
42 Shorthand and Typewriting.
49 Physical Laboratory.

DIRECTORY, NEW CONSERVATORY

First Floor

1 Director's Reception Room.
2 Director's Private Office.
3 Private Office, Head of Piano Department.
4 Studio, Head of Piano Department.
5 Studio, Head of Voice Department.
6 Class Room.
7 Ladies' Cloak Room.

Second Floor

8 Studio, Head of Violin Department.
9 Piano Studio, Mr. Moritz.
10 Piano Studio, Miss Smith.
11 Piano Studio, Miss Fargo.
12 Studio, Head of Orchestral and Band Instrument Department; Music Library.
13 Vocal Studio, Miss Hawk.
14 – 15 Gentlemen's Cloak Rooms.

Basement

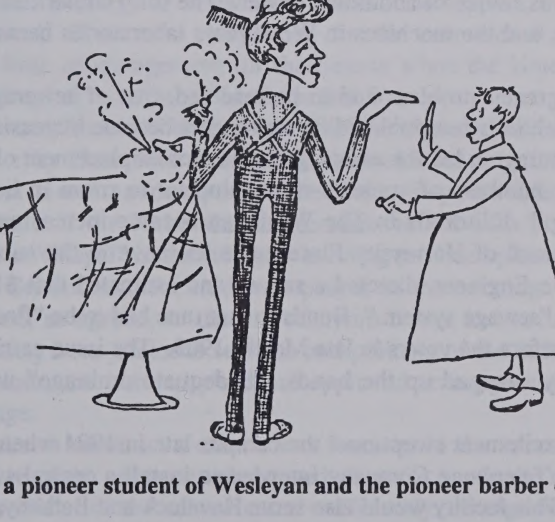
Normal Classes.

Apparently, most problems with janitorial service in the main building came after 1901. The Sunflower of 1901 pictured S. M. Brown, "Our Head Janitor," a kindly and much bearded gentleman, who was "a friend of all," patient, obliging, and jolly. Although an "old man," Mr. Brown had no difficulty "to scale three flights of stairs." But, he "retired" that year.

In 1904, W. H. Bahr took over as "campus engineer," and the firing of the furnace, the heating and lighting of the buildings, the security of the buildings, the locking of doors, the ringing of the class bells, and the sundry other duties and supervisory responsibilities nearly exhausted him. He complained frequently of overwork, and became ill. The Executive Committee of the board was a bit dubious, and they haggled over salary. By December, 1906, the trustees had retained Bahr at $90 per month, but were of a mind to pay him accordingly as he worked. Mr. Bahr did "stay on."

Town and school were so closely interrelated with their mutual interests that each suffered from the other's malady. They could not be separated. During the months of uncertainty which followed the shock of the Ellinwood defalcations, "For Sale" and "For Lease" signs were commonplace in University Place. Were the university to die, so would an identity for the village. New homes and repairs of the old were rarities for about two years. Nonetheless, the school's annual catalogues stressed the beauty and healthfulness of the locale, its convenient nearness to Lincoln and its sufficient remoteness "to avoid the peculiar temptations and more expensive habits of the city," and the "electric cars" which one could board at "O Street" and ride without transfer for 5¢ to University Place, or to Havelock. The "street railroad" was the marvel of its time; and by 1906, two "interurban lines," one into Havelock, with a second proposed, and the other on to "Bethany Heights," offered each half-hour their services during the day to the Wesleyanites and the townsfolk. As faith in the university's survival burgeoned, so did new construction, repainting of homes, planting of new shrubs and trees – all adding to the attractiveness of the "little town." Of course, new roads and sidewalks accompanied the spread of settlement. Population had reached 1,500 by 1898 and would double in four or five years. By 1902, University Place had become a good place "for investors." As observed by The Wesleyan, "our little suburb" gave great evidence of "the growing faith in the school." If not a part of "Linktown on the Salt," its citizens, of the town and of the gown, combined their talents to bring in and to update those modern conveniences which made for more comfortable and attractive living. Chancellor Huntington had a finger in nearly every pie, and Dean Fordyce and Professor Rose served valiantly in the "town council."

Levi W. Butler, of earlier livery stable fame, provided the creative expertise and fair price to bring town and campus up from its boardwalks to higher standards of rock slabs and brick, and then on to "artificial stone." The new cement walks soon stretched into miles, and "Contractor Butler" received much praise from Wesleyan's editors. "Mischievous boys" had much fun to inscribe their names and initials, here and there, while the "stone" hardened; much too often, footprints tended to ruin the best of efforts to leave a smooth surface. In 1904, the Council ruled out construction of "wooden walks." Gary and Clyde Butler, sons of Levi, opened their barber shop on Warren Avenue, and this place on the corner became a point of rendezvous for the men of the campus.



Gary Butler, a pioneer student of Wesleyan and the pioneer barber of University Place.

Gary and his son, Rex, would continue for decades their services to the men of University Place. Today, Duane Butler, son of Rex, carries on this great traditional family role.

Having provided the site for the standpipe, the university had a good source of water from the town's well and pump; the charge came to 10¢ per thousand gallons used. Hydrants were painted white, and the hose carts were housed in a small structure erected on the campus to the rear and east of the main building. Many families continued to pump from their own wells until 1904 when many cases of typhoid fever prompted nearly all citizens to use the town's system. Two new wells, one of them reaching to a depth of 160 feet, assured the inhabitants of a water supply of excellent and uncontaminated quality; thus, University Place and campus could continue "to exclude a promiscuous supply of drinkables with a clear conscience." One spring, after a very cold winter, "old Sol" needed help to melt the fifteen feet of ice which had formed in the standpipe; so, choppers with axes invaded the pipe's interior in attempt to speed the melting process. On another occasion, having read of a town whose citizenry had found "five feet of dead sparrows" in their tank, and of another whose officials discovered "the remains of a dead man" in theirs, the "town Council" ordered the standpipe drained and cleaned; to the joy of all, only a small accumulation of clay silt had gathered, and the "best of water" would continue to flow through the mains.

The town and school turned to electrification, and the era of kerosene and gas lamps gradually receded. With an "electric light plant" installed by 1902, wirings of homes and buildings brought marvelous change. Owners of old homes were impatient to wire their residences, and builders of new structures installed "electric wiring" at the beginning. When opportunity arose for the town to acquire the power plant, its voters in January, 1905, blessed overwhelmingly the purchase of $6,000 in bonds, all to be printed by Claflin's in $50.00 dimensions. A "niggardly public utility policy" would have no place in the rapidly growing suburb. In need to increase greatly its "dynamo capacity," because "outages" occurred as demand reached beyond capacity to provide current, the town's officials turned to the Lincoln Traction Company as source of additional power. The "city authorities" had found a temporary solution, and the machines in Wesleyan's laboratories became hooked to the company's line.

An even greater problem had to be resolved, that of sewerage. Frequent tasks to clean the school's cesspool and its scavengers became increasingly irksome, and Chancellor Huntington led the campaign to finance emplacement of a system for the town. Greater numbers of students were reluctant to room in homes without "modern plumbing." Editorials in The Wesleyan became increasingly critical of "delays." The Council of University Place made its move in the autumn of 1904. Adna Dobson, State Engineer, directed a survey and estimated that $15,000 would meet the costs of a "sewage system." Bonds to that tune had to be "floated," and the referendum came before the voters in late March, 1905. The issue carried 339 to 80, and buyers quickly snapped up the bonds. "Adequate drainage" was certain to follow.

A bit of excitement swept over the campus late in 1904 when rumor had it that The Nebraska Telephone Company intended to install a central switchboard in University Place. This facility would also serve Havelock and Bethany, and it would add greatly to the number of lines. Promise became reality the following May.

Townsfolk and students had one more reason to believe their community was "coming of age," for the Burlington Railroad had finally consented to build a depot and platform "on North Warren Avenue." Such accommodations portended to bring freight, passengers, and mail more directly to town and university. What arose in time for Christmas departures, 1904, was a "9 x 12 structure" with a few chairs, a stove, and an "opening for the stove pipe." Commentary in The Wesleyan likened the "station" to "an excellent resort for crap shooters and such," and further noted that no one knew of a resolution "on record to thank the Burlington for their magnificent depot." On the other side of town and to come in from the south was a spur laid by the Rock Island. This, too, provided a readier access for freight, but the citizenry opposed an extension to reach Havelock, for they wanted no "through traffic."

When C. W. Beecher repaired and redecorated his hall, it added greatly to the potentialities for meetings and parties. The Ladies' Aid Society held its money-making bazaars and luncheons there, and one could eat at noon for 25¢ and in the evening for 20¢. The Republicans in 1904 cast their ballots in this new hall to demonstrate their preponderant power – for Theodore Roosevelt swamped Judge Parker to the tune of 285 to 32, and governor Mickey crushed his Democratic foe, 282 to 86. The following spring, when the sewerage bonds carried, the Prohibition Party unseated the town's three-term Republican mayor. All these doings found mention in the "city pages" of the issues of The Wesleyan. Also, of worth to be mentioned, were the activities of the A.O.U.W. (Ancient Order of United Workmen), of the G.A.R. (Belknap Post No. 318, Grand Army of the Republic), and of the A.O.P. (American Order of Protection). And with improvements came new problems, and campus editors complained because "flying automobiles," nearly always managed by "some young blood from the city," came charging through the streets as if "to show the Reubens of the country town a merry time." Some "definite measures" were forthcoming.

About the time the students quarreled over the colors of their university, the town's denizens discussed with some fervor a proposal to drop the name "University Place." When "Wesley" or "Evanston" found little support, the question died for lack of a second. Those who complained that the town lacked a good restaurant or hotel found little encouragement for their cause when the Hotel Cecil became the "Wesleyan Hospital" – corner of Madison and Warren.

If ever a "union of church and state" felicitously existed, it had so come to pass in University Place where campus and church with community seemed to be as one. Almost simultaneously with the university, the Methodists formed a congregation, and the Nebraska Conference hailed with benediction the new "charge." The "Chapel" in the college's building provided place for Sunday worship and Sunday School, and for midweek prayer in the evening. Congregation and college shared, as agreed, in the use of hymn books and certain supplies and of expenses arising from janitorial services and policing of the building. Among other accommodations, the university's board approved arrangements for a building site for a parsonage.

Desire to construct a church was foremost in the minds of the Methodists, but the welfare of the university preempted plans for a separate structure. When the indebtedness crisis for the school eased sufficiently, arrangements to transfer lots transpired and the digging of a basement began. By September, 1902, close to the northwest corner of the campus, a basement was nearly completed and enclosed. Ready for occupancy by January, 1903, its dedication took place February 1. Seating capacity for nearly 1,500 persons was none too large, for the University Place congregation had become the second largest in the Conference. Bishop C. C. McCabe and Governor J. H. Mickey addressed the happy throng. Instead of mounting the stairs into the Chapel of the building on campus, the enthusiastic Methodists could now descend a short flight into their sanctuary. The cost of the new facility had come to about $16,000.

Again the faithful waited upon the school's need, and they seemed willing to delay further construction until the C. C. White Memorial Building had been fully financed. In March, 1907, came decision to gain additional lots across from the campus, to raze the "basement" and the foundation, and to begin anew. While the new edifice rose across the street, the auditorium in the White Building became the congregation's place of worship. Students watched with great interest as the new church became reality. By autumn, 1908, the Nebraska Conference could record that the "University Place Charge" was the "largest church of any denomination in Nebraska," that it led in giving toward benevolences, and that its building would be completed within a year at cost of $85,000. The cornerstone had been laid August 16. Occupancy was expected on April 1, 1909. The facade and domed sanctuary reflected the classical revivalism of the time.

Faculty and Board of Trustees agreed that only authorized publications should receive official blessing. All programs, diplomas, catalogues, and bulletins were to bear the official seal. The "Student Handbook" remained an annual project of the Y.M.C.A. and Y.W.C.A. When published, the "annuals" were special projects of varying classes, with The Sunflower becoming The Coyote in 1907. The school newspaper, The Nebraska Wesleyan, shortened its title in 1902 to The Wesleyan, and format and number of pages changed from year to year. The senior class had regularly furnished editorial staff and manager; but, from May, 1900, a "publications board," whose members came from the four classes and the faculty, selected editors and managers. Professor Stuff, until his departure from the university in 1902, was of major influence. Professor Patterson, also of the department of English, then became chief advisor.

For the paper, an operating deficit was a perennial problem, and the editors turned regularly to the Board of Trustees for a balancing subsidy. The dragons of the Executive Committee were nearly always reluctant, but they usually met the requests for sums which varied from $50 to $250 for a year. Of course, the admonition which accompanied each accommodation argued that the paper ought to perform "on a business basis." The editors and managers always hoped that the annual rate of $1.00 would find most alumni, nearly all students, and a great number of the ministers of the conferences, along with others who wished the school to prosper, to be paying subscribers. Such was not the case. Repeated appeals "to subscribe" and reductions of "the rate" as each year progressed brought poor response. Had it not been for the many advertisements, the paper would have folded, year by year. One punster went to work to give summary to the situation:

> Reader: Why is my paper always damp?
> Editor: Because there is so much due on it!

This editorial thesis never failed to gain in various ways its periodic rephrasing –

> The Nebraska Wesleyan ought to be put in every high school, pastor's study, Epworth League, and hundreds of homes in the state and nation. Students and citizens ought to subscribe to it. The Board of Trustees ought to see to it that it was underwritten financially. The paper is a MUST for all the pastors . . . . It requires

> much time, effort, loss of sleep, and an abundance of grace to issue a good college paper.

The editors desired only "a sufficient cash bonus from the institution" to enable them to issue the paper "without loss to themselves." Having failed to receive "pay here below," one editor hoped Heaven might "reward its publishers."

Editors appealed frequently for "news copy" – to come from trustees, faculty, students, alumni, and preachers. "Let all contribute!" And this, too: ". . . say something, even if it be brief. What are you doing for the world anyhow?" Another writer put it this way: "It is the duty of every student to assist in making the paper the best possible" – both to subscribe and to contribute to the "news box." Using the pen name "Essengee," an editorial poet dedicated this verse to "The Old-Time Staff," June 6, 1899 –

O here's to the health of the old-time staff
Of the Wesleyan! It would make you laugh
To know of the wonderful, blunderful ways
That the editors had, in the good, old days,
Of making the paper newsy and chic,
While losing money. 'Twas quite a freak,
Was that old-time Wesleyan staff.

As the format of the paper changed through the years, the fiscal healths of the staffs remained about the same. The hardy laborers who regularly issued the biweekly publication urged their fellow students to remember the advertisers, to buy from them, and to tell them they read their ads in The Wesleyan. It was a matter of survival.

With no more than one-sixth of the students and a "very small percent of the alumni" willing to pay their dollars as subscribers, the juniors of 1900, to be the seniors of 1901, asked to be relieved of the editorial and managerial responsibilities for the paper. So, as necessitated, a "board of control" came into being as a Publications Board, and it was hoped that the fiscal difficulties of the past would end. It did not so happen, and the usual appeals continued year after year. When the first editors and manager, under the new system, retired in June, 1901, they chose to cast about their shoulders "a dilapidated gunny sack" as a mantle, "impervious to the cold wind of man's ingratitude and to the mosquito bites of gossiping criticism." A year later, the trustees passed a resolution, that they would "pick up no more of the expense" arising from the publication The Nebraska Wesleyan.

In a room at the rear of the Windom Bank, new editors and manager set up their own printing press and invited all to come visit their "shop." This was fall of 1901, and delays from one cause after another plagued the staff. The balances in their ledger continued to show shortage. Bludgeoned by an array of faultfindings, the editors borrowed this near-bitter rejoinder:

> A college paper is a publication to which one per cent of the students subscribe, and which ninety-nine per cent criticize.

By "year's end," May, 1902, the writers acknowledged "their year has not been a success." They had always been "between two fires" – students on campus and readers away from the university. The unhappy wielders of the pen suggested that "the new board" would have to choose which master to serve. Encouraged to try again, S. E. Clark agreed a second time to be editor; A. S. Woodard and A. F. Tyler continued as his "associates"; J. W. Dusenberry would, as before, be "manager."

A new three-columned format indicated transformation, and The Wesleyan became "a weekly." Its eight pages were to be "wide open" and for students, alumni, and faculty. When the Executive Committee agreed to pay $10 per month if the paper became a "monthly," Woodard persuaded its members that such change would be impracticable. With the university's being on firm financial ground, the Committee reversed itself and increased its subsidy to $175 for the year. Implications were that a happier time had arrived for the campus paper. No lamentations appeared in print during the spring of 1903.

H. B. Durham conferred with the Executive Committee, October 28, 1903, and they produced a "stabilizing agreement." In exchange for an appropriation of $150, payable "in ten monthly installments" for the year of nine months, the paper was to be mailed free to every Methodist pastor in the State, to present "free of charge" all advertisements and information desired by the authorities of the university – "provided no excess of expense be caused thereby," and to share equally with the university any surplus "more than $150." No license for extravagance was at hand, but the management of the paper had gained a firmer foundation.

With the Ingraham brothers at the helm, Edward G. as editor and Sam J. as manager, The Wesleyan for 1903–1904 continued with larger sheet of four columns and to be of four pages. Indications remained that a committee of professors approved all advertisements for the weekly edition, and certain members of the faculty seemed to be a bit sensitive to any criticism in the paper of their doings. J. L. Claflin had again become the printer. The manager never ceased to seek subscribers: "You need the Paper and We need the money!" The editor boldly opined that The Wesleyan was "indispensable to each student and to the ministers of the churches."

As the years of the decade moved along, "much news" gained print in the paper. The central coverage treated of the local and on-campus activities – the literary societies, the "Ys," the Epworth League, debates, orations, athletics, etc. Items of national and international significance often appeared, and the editors occasionally offered commentary. The aftermaths of the war against Spain, the continued presence of U.S. troops in Cuba, and the insurrection against the Americans in the Philippines made for major items of interest because four students from the campus had lost their lives in the conflicts and many others had enlisted and had written of their observations and experiences.

Early in 1900, the death of Dwight L. Moody, the evangelist, brought forth much commentary. The accomplishments of Booker T. Washington of Tuskegee Institute were always worthy of note. "American expansionism," as enthusiastically propounded by Indiana's Senator Albert Beveridge, stirred up considerable partisan dust. Britain's trouble with the Boers in South Africa became full topic for facts and opinions. A series of articles treated of the death of John Ruskin and of this Scotsman's great legacies to literature and thought. When the Methodist Episcopal Church held its General Conference in Chicago, 1900, two forward steps of major significance were taken: henceforth, lay delegates were to equal in number the clergy, and the Methodists abandoned the term "Laymen" and adopted the term "Lay Members" in order to admit, for the first time, women as delegates.

The students read at length of the closing weeks of Victoria's long reign in England, and then of the signs of change that mounted during the years of Edward VII. Likewise, of major concerns were the intensities of the "race problem" in the U.S. and of the campaigns of Mrs. Carrie Nation against the saloon. With evidence of fascination, Wesleyan's readers learned of the rise of Japan as a world power and of that nation's triumph over the Russians in the Far East. The doings of Theodore Roosevelt, as President of the United States, and the election and re-election of J. H. Mickey, as Governor of Nebraska, found Wesleyanites to be quite enthralled.

Whatever significance may have been placed during these years upon certain major events, no other triggered a response equal to that which followed the assassination of President William McKinley by Leon Czolgosz. The editors of The Nebraska Wesleyan joined with others to express "great mourning" that "a great-souled man . . . of unerring common sense . . . , of faith in God and humanity" had died on September 14, 1901. As students assembled for the fall term, one of the first events of special business was to hold in "the Chapel" a memorial service for the slain President. Then, later, on Monday, September 30, with more than five hundred students, faculty, and citizens gathered into the chamber, Leo L. Ingraham, C. H. White, and J. M. Burk submitted their petition for approval and for signing and for sending to Governor Odell of New York and to Nebraska's senators and representatives in Washington. These students took their lead from the memorial address which Chancellor Huntington had given, that the bones of Czolgosz "should never be allowed to mingle with American soil." The request urged that the government of the United States "take the remains of the atrocious murderer a hundred miles to sea . . . and . . . sink the corpse a thousand fathoms to the bottom of the ocean." Of course, the resolution could have "no practical effect," but it did "proclaim the feeling of Wesleyan University in the matter."

Issues of The Wesleyan often carried biographical sketches of members of the faculty, of their special contributions and writings, and of their travels and observations. Returning alumni seemed always to fall prey to the probing pens of the editors and to the requests that they "subscribe to the paper for a year." One "former student" returned to report that he was the proud father of a baby girl and hardly knew what to do with the cigars which filled his pocket. So, he simply dug into another pocket, pulled out "his dollar," and subscribed. So much for The Wesleyan.

The so-called "annuals," when issued, were treasure-troves of pictures. Professor Alabaster is credited with having prompted the freshmen to produce The Sunflower in 1900. Certainly, the university needed such a work. The freshman class boldly took the credit and announced that juniors would not attempt the task, that the sophomores could not do it, and that the seniors stood in need of "some solid reading for a change." The editors dedicated the volume to J. H. Mickey, President of the Board of Trustees, and J. M. Stewart, Secretary. These men were identified as "staunch friends of our university."

The junior class in 1901 took up the cudgel in its own defense and then dedicated the book to Chancellor Huntington. A contest for cartoons to be garnered took place, and the volume reflects the success of the ploy. Unable to find a printer in Lincoln who would stay within the lines drawn for expense, the class found satisfaction in Omaha and brought forth an issue with cover displaying a sunflower embossed in three colors – "yellow, brown and green." From one of the sixteen members of the class came this poem of dedication –

When mystic memory would fain recall
Our chief, the prof, the lads, and lassies all,
Peruse this classic book and revive the past.

When thy form with age is stiff and bent,
And the eye is dim, thy powers spent,
Turn to this classic book and restore thy youth.

Thus has ever been the purpose of any "college annual."

Except for 1904, The Sunflower made it through 1905, and the juniors each year sought to make a profit. Extra copies were often offered "at cost" to libraries of high schools, but with certain limitations imposed by the Executive Committee of the board. Although Professor Patterson of the English department would allow no credit for work done on the annual, there seemed never to be a lack of talent to put together the successive books of memories. Great effort for 1905 elicited jokes on, anecdotes about, and cartoons of the members of the faculty, and the school's history did not pass unattended. The issue sold "as hot cakes at a fair," and all agreed that a certain page "devoted to the faculty" was "concentrated lye and nitroglycerine."

With W. L. Greenslit as "Editor in Chief," the publication became The Coyote in 1907. The juniors, "Class of 1908," dedicated their volume to Prof. William Morrison Patterson of the English department, and they praised him as a "creator of true College Spirit." A year later, in the publication for 1908, Francis Asbury Alabaster's brief history of Nebraska Wesleyan University was a leading feature; among other memorable recordings was that of the upswing in athletic fervor and accomplishment. Of course, new leadership was at hand as William Joseph Davidson and Clark A. Fulmer, respectively as Chancellor and Dean of the College, were preparing to direct the institution.

Although most of the editors of the campus paper complained now and then because the alumni made sparse contributions to the "news" for the publication, the several issues often contained excerpts from letters; and, the summaries of the activities of the literary societies seldom failed to relay information about their former members. Graduates of the "College" often wished to advise the younger set – to choose Christ and to follow Him; to fix definite goals and to maintain determination to reach them; "to secure preparation" and not to rely upon "a pull"; always to be punctual and not "behind time"; and to press on with "Grit, Gumption, and Get there."

By 1900, an annual banquet for the alumni had become a tradition. With 232 listed members and 100 of them living within "easy distance of Lincoln," these former students became an ever increasing source of potential support for the school. No one on campus intended to permit these "alums" to remain for long "noticeably silent." The Sunflower of 1901 called upon them to rally to support their alma mater. The banquets were usually held in the Lindell Hotel, and the Alumni Association regularly held it annual reception for the Board of Trustees at the home of the Chancellor and Mrs. Huntington. The official publications of the school placed much emphasis upon the wide array of services which the graduates of Nebraska Wesleyan performed over the world, that "The sun never sets upon them!" "Alumni Day" became, by 1905, one of the greater events of the commencement week, and the Hon. C. E. Winter, '92, was that year the featured speaker. Of special mention was the effort made to hold a ten-year reunion of the "Class of 1895." The reassembled enthusiasts urged the departing seniors to refrain from this lament of pessimism:

> Nothing to sing but songs,
> Ah, well, alas! alack!
> Nowhere to go but out,
> Nowhere to come but back.

The alumni who gathered in 1905 formulated and dispatched to the Board of Trustees a petition and request to change the Articles of Incorporation. Desired was the addition to "the Board" of two members elected by the members of the Alumni Association. The following day, on June 7, the trustees voted to change the charter. So, for the meeting in June, 1906, two members for the alumni would join the others. The board intended these alumni to serve two-year terms, each to be elected on alternate years. But the alumni wished longer terms. Warren C. Keck was first elected to serve two years and Mason A. Wimberley to serve four years. Their certified notices bore the signatures of Lillie D. Magee, Secretary, and T. M. Wimberley, President, of the Alumni Association of the Nebraska Wesleyan University. The change had been smoothly effected.

Enlarged in 1893 to accommodate the seven members from the new Northwest Nebraska Conference, the official membership of the Board of Trustees remained at twenty-eight until 1906, when two from the Alumni Association entered the ranks. The Executive Committee, usually composed of ten or eleven members from the board, had an almost absolute control of the financial management of the institution. In most matters, the committee made decisions which the full board would later confirm; but, not always. Outwardly, the board and committee, along with the Chancellor and Dean, harmoniously followed the course which they collectively charted. When leadership changed in 1908, momentum for forward progress was fully evident.

Each year the faculty handled many requests from those who desired to receive honorary degrees. These self-esteemed persons laid claim to achievements which, to them, warranted such honors. In 1899, the members of the faculty laid down some guidelines which stressed the most stringent examinations of credentials by the standing committee on "Honorary Degrees," and limited the bestowing of no more than two D.D.s in any one year and no more than two L.L.D.s in any one year. The professors in 1902 provided an additional shield for their actions when they instigated a new rule to require a vote by secret ballot with specification that a majority be in favor before any recommendation be forwarded to the board for approval. During the years when the indebtedness threatened to crush the institution, official procedure dictated that each recipient of an honorary degree "be politely informed" to pay the fee to cover "cost of the diploma." This rule may have continued for many years, for the records do not indicate any change of policy.

One gauge of growth in size and health of the university became positively evident as the succeeding commencements unfolded. Of particular note was the increasing enrollment in the College of Liberal Arts. Whereas 79 received degrees during the ceremonies of 1899 through 1904, the ranks of the alumni increased by 123 from the commencements of 1905, 1906, 1907, and 1908. The impacts of the school's fiscal difficulties had brought reduced numbers of students, and only eight completed their work in 1903. Steady resurgence of faith in the institution caused sharp upswing so that the class of 1908 had stood at 40 graduates. No wonder Dr. Huntington could take pride in the response which had come to his leadership.

C. E. Vail, as poet for "The Class of 1908," penned some lines in rhyme. While admitting that the departing seniors were "glad to leave this place," that they did not want to stay or to look back as they made their "get-away," he had put into focus a bit of the true picture –

Away with the books and papers now!
We're through the awful mill.
No more we'll bend with sweating brow
Beneath our teachers' will.

We've plodded on in the same old rut,
And bluffed the profs this far,
We don't know how we got here, but
We know that here we are.

The future years, we trust, will find
Our ivy strong and green,
And we believe it is the kind
That creeps where life is seen.

From all our teachers we have learned
Much more than we can tell,
And sometimes were the tables turned
And we taught them as well.

To profs and students, friends and all,
We owe a debt so great
That they must ever debtors call
The class of nineteen-eight.

None of the previous commencements could have rivalled the affair of 1908. Led by Walter Kiechel, some of the "men on campus" had an audience with Chancellor Huntington and informed him they did not want "a broken down Bishop of the Church" to give their commencements address. Huntington suggested they solicit the services of William Jennings Bryan. So, with no more delay than a night's rest, the delegation used streetcars, proceeded to "Fairview," and gained the great man's consent. Bryan had received an honorary doctorate from Nebraska Wesleyan in 1905, and June 10, 1908, a Wednesday, he delivered his address, "Faith, the Forerunner of Success." His audience had filled to overflowing the auditorium in the new building.

Few dared deny that new heights had been reached in nearly all respects as this final year of Huntington's chancellorship came to its close. Three days before, Wesleyan's venerable "Grand Old Man" had addressed in baccalaureate his eleventh graduating class. He closed his long discourse with gentle admonition and reminder:

> Cheerfully accept the cost of faithfulness to your personal convictions; there is no true life without this. Live as your see, and change when further light appears . . . . That your lives may be long in useful deeds, however short in years, and that they may enshrine the spirit of Him who came not to be ministered unto, but to minister, is "our" benediction.

Ethel Booth, in her literary gem, Where Sunflowers Grew, likened such "benediction" to that which had come "from the founding fathers upon the school that they labored to establish."

Earl M. Kendall was a member of this class of 1908. While serving as District Superintendent of the Kearney District of the Nebraska Methodist Conference in 1935, he presented a "Founder's Day" address to the students and alumni. He referred to the genesis of Nebraska Wesleyan and to "the spirit which prompted those who made this University possible." Kendall did not classify these founders as "visionaries," but as persons who had visions of potentialities and who then "proceeded to incarnate those visions into brick and mortar and, better yet, into enlarging human personalities." He heeded his classmate's poetic advice and did not look back "with solemn face." His alma mater had met the challenges of the intervening years, but the distressing years of the "Great Depression" were testing in 1935 the strength and spirit of this Nebraska Wesleyan.

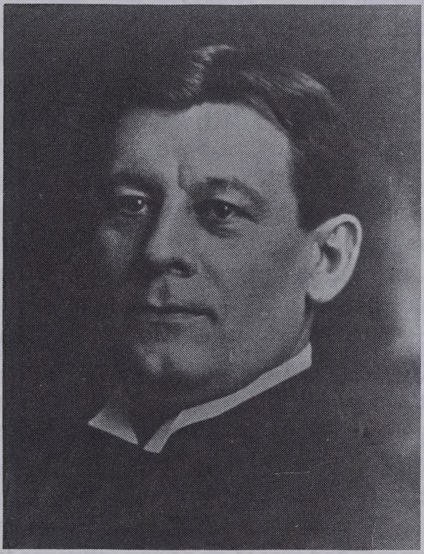
If, by 1908, Huntington's decade had carried the school to new heights and the road ahead pointed onward and upward to better and greater vistas, recurring problems and narrowed margins would blunt the hope and a finger of uncertainty would again point the way. The stringencies of renewed indebtedness and a war "to save the world for democracy" permitted no time for complacency. Not until 1921 could the "road ahead" seem again to be so certain.

STATE UNI BASEBALL
STATE UNI BASKETBALL
C.H.

Bibliographical commentary: Indispensable are the “Minutes” of the meetings of the Board of Trustees and of the faculty. The college newspaper, The Wesleyan, and the “annuals’ – first, The Sunflower (issued in 1900, 1901, 1902, 1903, and 1905) and, second, The Coyote, of 1907 and 1908 – are likewise essential. Winship’s thesis remains a valuable source. David H. Mickey, in Sunset on the Prairie, reviews fully the more personal role of D. W. C. Huntington as Wesleyan’s third chancellor. The “Minutes” of the Nebraska Conferences of the Methodist Episcopal Church, 1898 to 1908, offer poignant observations and reactions. Some articles in The Alumnus, bulletins published by the Alumni Association, 1920–1933, preserve some profoundly pertinent reminiscences. F. A. Alabaster left short historical accounts. The previously cited works of Marquette, Booth, Holter, and Jackman offer short surveys of the Huntington years. Along with these are the yearly catalogs and bulletins published by the university. Harvey H. Potthoff supplied a brief biographical profile of Ben Cherrington. Jessie Yost's "A Heritage Scrapbook" treats so well of the contributions of the W.W.E.C.

Chapter 4

DOWNS, UPS, and WAR



William Joseph Davidson, Fourth Chancellor

Campus publications hailed William Joseph Davidson, Chancellor, to be a man "in the prime of life, full of fiery energy, . . . and ability to lead college men and women"; also, he possessed "splendid business capacity" and "unremitting zeal and enthusiasm" – "the one man in a thousand." Of equal promise was Clark Adelbert Fulmer, Dean of the College. A graduate of the university in 1898, he had turned to public education, had garnered much praise throughout the educative circles of the State, and had completed five years as superintendent of the Beatrice schools. Few dared doubt that the Nebraska Wesleyan University had only golden years ahead. Expectations would not again be so high until 1921.

And, who and what were some of the attention-getters during these thirteen years? Prior to our involvement in the First World War, European aviators had demonstrated the practicality of "heavier-than-air aeroplanes"; two men claimed "discovery" of the North Pole; George V succeeded to the throne of Great Britain – his father was Edward VII and his grandmother was Queen Victoria; William II reigned as Kaiser of the German Empire; the "Titanic" met its lamentable fate in the North Atlantic; the "Indian head" replaced the "V" on the U.S. nickel; rules added the "fourth down" to make the required yardage in football; "Moonlight Bay" and

"Waiting for the Robert E. Lee" were popular songs; Irving Berlin had become an acclaimed composer; National Biscuit had a triumph with its "Oreo Sandwich"; Fenway Park in Boston gave the Red Sox a new home; D. W. Griffith's great spectacular, "The Birth of a Nation," brought resurrection to the Ku Klux Klan; Henry Ford's "Model T" had taken over the nation's fancy and pocket-book; Zane Grey's "Riders of the Purple Sage" was on nearly every reader's bookshelf; New Mexico and Arizona became the 47th and 48th states; the Parcel Post and Postal Savings systems offered unprecedented services to the American citizenry; the 16th and 17th Amendments made secure within the U.S. a graduated federal income tax and a "direct election" of United States senators; near-wars with Mexico provided opportunity for Nebraska's "Black Jack" Pershing to gain some fame; and three of Nebraska's conferences of the Methodist Episcopal Church merged into one, leaving the "Northwest Conference" to shift by itself for several years.

Meanwhile, the art of American politics continued its course. Woodrow Wilson became a new figure in the Democratic Party, and the rift in Republican ranks between President William Howard Taft and ex-President Theodore Roosevelt and his "Bull Moosers" gave New Jersey's governor the presidency in 1912. Wilson's "first term" brought an unprecedented succession of major reforms – among them being the establishment of our Federal Reserve System, a sharp reduction of the "Protective tariff rates," laws to curb further the abuses of "monopoly" and "trusts," measures to offer some "protection" to the employed of major industries, and enactment of the first graduated income tax law. When war burst upon Europe's stage in 1914, most Americans felt their ways of life to be secure from the threats of the conflict. Wilson sought to maintain a "neutrality" with recognized privileges for the United States, but circumstances brought us into the war in April, 1917 – "to save the world for democracy" and "to end all wars." The "temperance movement" had spread its drying influence from state to state, and a wartime purity pushed the 18th Amendment and "Prohibition" over the top. Suffrage for "mothers, sisters, wives, and daughters" moved relentlessly ahead, and the 19th Amendment was in effect by 1920. The Bolsheviks overthrew the government of Czar Nicholas II and took over in Russia, and the Soviet Union soon became a new identity. With the "Armistice" came the problems of peace-making, and President Wilson became the chief architect of compromises which were unacceptable to his Republican opponents who controlled the Senate of the United States. A resurgence of Republican popularity placed Warren G. Harding in the White House. During the war, Herbert Hoover had gained the public eye as director of "Belgian Relief" and as a "food czar" for the American people. On many college campuses, a host of Christian-minded students had turned in unprecedented numbers to prepare to serve in distant fields as "missionaries," and a vastly greater number of their peers desired to take advantage of the economic and professional opportunities enhanced by "the War." Significant changes had swept over the campus of Nebraska Wesleyan, and trials and triumphs had left their marks.

Wesleyan's new administrative leaders, when they took up the reins in September, 1908, heeded carefully certain signals which emanated from the State University; their successors, in turn, did likewise when they directed affairs after 1910 and 1917. As the University boosted its requirements for admission, so did Nebraska Wesleyan for its College of Liberal Arts. Under no circumstances would the Methodists permit lower standards than those of the larger neighbor. The

Academy was in session for those who had deficiencies. As fully accredited four-year high schools increased in numbers within the State, problems from insufficiencies diminished accordingly. Approximately three hundred high schools met the standards by spring, 1917.

To meet fully the entrance requirements as of 1910, an incoming freshman had to have earned in high school thirty "points" – 17 required and 13 optional. Two years later, the formula read 18 and 12, with mandatory subjects and points as follows: English – 4, European History – 2, Foreign Language (Latin for most) – 6, Mathematics – 4, and Science with laboratory – 2. At the conclusion of World War I, after the Armistice, "units" provided the measuring stick; but the 15 units did not alter the design, for one unit equaled two points. A "unit" referred to a full semester's work in a course. The Wesleyan "Bulletin" for November, 1919, urged applicants to study Latin in high school for a minimum of two years, and physics gained preference over the other "lab sciences." The professors had also agreed to allow "upon examination" some college credits to newcomers who had earned units in high school for third- and fourth-year classes in Latin, English, French, German, Greek, Mechanical Drawing, or Trigonometry.

A newcomer to the campus faced into one of the seven "divisions" of the university, or into varying combinations thereof – The College of Liberal Arts, The Academy, The College of Education, The Conservatory of Music, The School of Expression, The School of Commerce, and The School of Art. Each student, through the semesters, could shape schedules from nearly 200 courses. When school opened in September, 1909, more than 1,500 persons had already "graduated" from the several departments during the twenty years. The attention of the faculty now centered more pointedly upon requirements for a bachelor of arts degree from "the College."

"Curriculum study" lay largely in the hands of a committee of three, but Dean Fulmer kept close watch over the deliberations. Examinations of catalogues from more than fifty other institutions brought forth adjustments which reflected the best that custom and innovation had to offer. Early in January, 1910, members of the faculty legislated their approval, and The Wesleyan publicized the new pattern of "absolute requirements," of "group requirements," and of "free electives." The professors had retained the "bachelor of science degree." Editorial praise hailed the clearer designations of "required and elective subjects," and the changes would place "Wesleyan in the foremost rank of American schools" and would "undoubtedly keep in school for a longer time many of those who are looking forward to scientific and technical careers." The editor also opined that more students who sought "adequate college training" would now turn to "the Wesleyan."

And, what were these praiseworthy guidelines? The catalogue for 1911–1912 gave detailed outline. "Absolute requirements" came to twenty-two hours of credit – 10 in English, 10 in Foreign Language, and 2 in English Bible; "two years" of Physical Education ("Gymnasium work"), without credit, lay in this prescribed category. "Group Electives," as these requirements were formally termed, totaled twenty hours of credit, 5 hours from each of four groups other than that from which a student chose "the major": Group I – German, French, Spanish, Greek, Latin; II – English, English Bible, Religion (history of and philosophy); III – Education and Philosophy; IV – History and Political Science, Economics and Sociology; V – Mathematics and Physical Sciences (Chemistry, Geology and

Geography, Mathematics and Astronomy, Physics); and VI – Biological Science (Botany, Physiology and Hygiene, and Zoology). Of the 120 hours for the coveted bachelor of arts degree, seventy-eight hours remained "Free Electives." Each student met the standards of a "Major of 25 hours" and a "Minor of 15 hours," and directives expected one to choose both "Major" and "Minor" by the end of a sophomore year. Procedures specified that each student complete the "absolute requirements" (except "Bible") and the "required electives" during freshman and sophomore years. This "new system" permitted no escape from five hours of credit in mathematics or "science," but current junior and seniors could opt to graduate under the "old system."

For a bachelor of science degree, a "Major" consisted of twenty hours of credit, and two "Minors," each of 10 hours, accompanied it. These three concentrations had to come from Group V and Group VI, with one of the minors lying in the group not of the major.

The faculty kept revision of the curriculum on hold for several years. Nevertheless, in time for registration, September, 1917, earned hours for a degree had climbed to 125, simply because the required four semesters for physical education now earned five credits. Of more significance had been the shifting of a laboratory science to the "absolute list" – 8 to 10 hours of credit from "Courses 1 and 2" in either Botany, Chemistry, Physics, or Zoology. The "Requirements in brief" now read:

Absolute Requirements	35 to 37 hours.
Group Electives	20 hours.
Free Electives	68 to 70 hours.

Students constantly confronted the members of the faculty and the dean of the college with requests for waivers and substitutes, most of which were granted. Students advanced in "class rank" as they earned their hours: 18 to become a sophomore, 54 to gain status as a junior, and 88 to enter the heights of a senior.

The throes and stringencies arising from World War I brought a switch to the "quarter system," and arguments in favor of this change were largely threefold – that the shortened terms would better accommodate the needs of the students who were to be called into military service, that four terms of equal length offered greater flexibility to the young men whose work at home on the farms had become of increasing importance, and that the summer session would now equate with the other three and would greatly strengthen the schedule for teacher-training and certification. Some professors saw opportunity for a greater variety of offerings. Dean B. E. McProud of the Teachers' College was chief advocate for the switch. Despite the coming of the Armistice which preceded the scheduled onset of the change, the faculty activated the new program for the winter term, to begin in January, 1919.

The balances within the structure for a bachelor of arts degree remained, with 180 quarter hours to equate with 120 semester hours; in addition, 7 1/2 quarter hours of P.E. emerged as mandatory. "Majors" increased to 36 hours and "Minors" to 20. For a bachelor of science degree, a major became 30 hours and each minor rose to 15. The lumpings for absolute and group requirements disclosed some interesting adjustments, and these varied from the "summary of requirements" as given in the bulletins. The "absolutes" found each student heading into 16 hours of English, 12 hours in a "language," 8 hours in one of Botany, Zoology, Physics, or Chemistry, 4 hours in Bible, and 7 1/2 hours P.E. These "absolutes" carried one into three (I, II, and V or VI) of the six groups; so, the "Group Electives" directed that a student earn 4 hours of credit in each of the remaining three groups (III, IV, and V or VI). Women could choose "Household Chemistry" for group V. "Free Electives" thus made up the rest, more than two-thirds of the hours. For these "Electives," one could earn "college credits" in "approved work in History and Theory of Music, Expression and Oratory, and History and Theory of Art"; no more than 8 of these hours could apply toward a degree, unless "Music Supervisions" had entered the field – in which case, the maximum was stretchable to 15.

The faculty had along the way pressed a few other wrinkles into the curricular fabric, and always there were the waivers, substitutions, and postponements. To gain both degrees, a student had to earn thirty-six additional hours and had to meet the special standards for each degree; and, these additional credits were to be earned "in residence." One could earn a maximum of 16 hours "in absentia," and 8 of these could fall within the senior year. The professors placed a limitation of sixty hours for any one subject. Sophomores met the line of 30 credit hours, juniors 88, and seniors 140. Clearly outlined were "pre-professional programs": six quarters for Engineering, Journalism, or Medicine; nine quarters for Law and Business, or Nursing; and three quarters for Pharmacy.

Students may have grumbled and lamented because of the stringencies of the curriculum, but they noticeably turned up the volume when treating of grades and "grading." When "uniformity" or "lack thereof" came under the scrutiny of inquiring minds, some professors may have felt the heat. As for examinations, one entreaty called for more clearly stated questions and for "understandable instructions and directions." Another supplicant spread a wider swath:

> It is a fact that certain courses may be taken whereby almost anyone might gain an entrance to a scholarship fraternity. At present a good grade in one department may rank as one of the poorest if obtained in another. Possibly there is less work done or perhaps that professor grades higher. . . . The average grade of the various departments should not be far from alike, at least not so far as to designate one branch of studies as being a snap course.

Two years later, 1916, The Coyote presented this formula, "The Ingredients of a 100% Grade":

Stand in with the teacher..50%
Ability to bluff 30%
Laughing at teacher's jokes...15%
Knowledge of the subject...5%.

Members of the faculty may have become a bit sensitive to these barbs, and a committee on "Standards of Scholarship" (F. A. Alabaster, B. E. McProud, and J. C. Jensen) offered a few reminders late in 1917. These professors urged their colleagues to acquaint themselves thoroughly with the "Honor Point System" and that none "allow acquaintance or sympathy with students to affect their grades."

These men suggested that Chancellor Schreckengast "inspect all departments and . . . give counsel."

Ever striving on "toward perfection," the members of the faculty kept under constant surveillance the "grading system," and they hoped the marks would reflect equitably the levels of academic achievement. The scheme adopted in 1905 persisted for a half decade, but it needed occasional buffing. No particular problems arose because of the use of A, B, C, and their pluses, but the "incompletes" and "conditions" led to complications. So, in 1909, unfinished work became a "failure" after a year's time. Also came another task for the professors, for they agreed to report all grades with percentages, this to make for greater accuracy. They shored up the rules to govern "drops" and "withdrawals," and "valid causes" avoided recordings of "failures." The conscience of the faculty expressed itself in 1913 with this resolution, "that a method of getting nearer together be examined."

As the spring semester, 1917, drew to its close, the faculty adopted a "System of Credits by Symbols with Honor Points." If these professors sought "to strive on toward perfection," they did not seek after simplicity; their deliberations must have placed a crushing burden upon any registrar who had to make, interpret, and keep the records. Back into vogue came A (excellent), B (good), C (fair), D (pass), and F (failure). "Honor points" accumulated on this scale: 3 for A, 2 for B, 1 for C, and minus 1 for D and for "incomplete." To graduate, a student had to have accumulated 125 points, or a "C" average; but the faculty reserved the privilege to excuse "if the total should end up short." These "125 points" became known as "weighted credits," and those "over and above" were designated as "weighted points." These latter points determined the recipients of academic prizes and awards. Dean McProud made certain that all students seeking certifications to teach had to meet the standards of the College of Liberal Arts.

This new "System" also directed each professor to keep and to report to the Registrar an accurate record of attendance in classes. Each accumulation of seventeen unexcused absences (from all sources) increased by one the "weighted credits" required for graduation; and, three tardies counted as an additional absence. So it was that your careless and undisciplined scholar might find himself falling behind his classmates. To help the members of the faculty to keep "nearer together," this guideline prevailed: A = 95-100%; B = 86-94; C = 78-85; and D = 70-77.

As for "faculty togetherness," a statistical report, dated December 11, 1918, revealed FACULTY AVERAGES, and twenty-three instructors entered the picture. The common average rested at 1.805 honor points, not up to a "B"; the "average line" passed between instructors 11 and 12; grade distribution followed a sort of curve: A's – 22%, B's – 51%, C's – 21%, and D's – 6%. In addition, were the "failures," "incompletes," and "conditions." Numbers of students taking work in the several departments varied from 21 to 354. By the departments, "F's" ranged from none to nine. Reports of unfinished work found twenty-eight delinquents in one department and down the scale to zero in others.

Then came the switch to the "quarter system," and the distribution of grades remained relatively similar. The Wesleyan reported these results in February, 1921: an "average" of 1.77 honor points; 19.3% were A's; 46.3% were B's; 28% were C's; 6.4% were D's; 1.4% were F's; and 4.6% were incompletes or "conditionals." (These figures do not "add up" accurately to 100%, but they do disclose a pattern.) As for "honor points," the total rose to a minimum of four hundred for graduation, and the accumulation came from a "new grading system." Students had complained that the old system had caused grades of "C" and "B" to reflect mediocrity when the honor points were figured. So, hopefully, the change would quiet the objection. For a few years A+ would earn 8 points per hour; A, 6; B+, 5; B, 4; C+, 3; C, 2; D+, 0; D,minus 2; Incomplete or Condition, until removed, minus 4; and F, minus 6. Soon to be added was "U" for "Unfinished"; when this work was completed, the grade given would earn only one-half of the honor points. Marks of "Incomplete" or "Condition" indicated valid reasons for delay; those of "U" bared the bones of carelessness and neglect. It was to be thus for a while.

The members of the faculty had wrestled with the granting of credits toward degrees for work done in band, glee club, debate, oratory, and art; under the limitations imposed, twenty-four hours could apply under the "quarter system," with no more than three hours in any one quarter. As early as 1913, a student knew he would take, unless granted exception, the final thirty hours toward a degree "in residence"; and this became increased proportionately when quarters replaced semesters. Better students had requested that some degrees be granted "with distinction" or "cum laude," and a special thesis confronted those whose academic averages warranted consideration. Beginning in 1914, election to the Honor Society of Phi Kappa Phi identified those who had earned "higher marks." To further accommodate the desires of students with "special interests," the faculty, in November, 1920, approved the granting of a Bachelor of Fine Arts Degree and instructed a new committee to assist "the Dean of the College of Fine Arts" to arrange courses to lead to the new degree "in Music, Expression, and Art."

Graduate study leading to a master's degree remained solidly within the goals of the school's academic program. Headed by Dean Fulmer, a committee in 1909 set down the standards: a "graduate committee" was to supervise all work; to enter the candidacy, a student must have earned a baccalaureate degree "equivalent in rank to that given by the Nebraska Wesleyan University"; and, thirty-six hours of "resident work at graduate level" had to be completed, with twelve hours to be "spent in preparation of a thesis." Fulmer's committee had turned to the programs of major universities, and its members sought standards of "quality" rather than "quantity." Each thesis was to be typewritten or printed "in proper form" and submitted in three copies, with the original bound and placed within the library. An examining committee, composed of the major and minor professors, plus one from the "graduate committee," would conduct publicly an oral examination of the candidate, and this "test" might last as long as the professors required. The applicant had to meet dates and deadlines, and the diploma cost $10. Commencement lists disclose that the university annually granted two or three master's degrees. A "reading knowledge" in one "foreign language" stood within the framework until October, 1920, when the faculty voted that it "be abolished." The Committee on Graduate Work, as then composed, had so recommended. Of course, the "quarter system" had brought in 1918 its particular adjustments.

Wesleyan's faculty had no desire to be overgenerous in the granting of honorary doctorates, and pressures were constant to award the D.D. So, in 1910, the professors voted to limit such degrees to three "in any one year." Of course, they would grant other honoraries. The Committee on Honorary Degrees screened recommendations and balanced these against reminders to give serious consideration only to persons who had "unusual academic and scholarly achievements," or who had rendered "distinguished service to the School, the Church, or the State." Members of the faculty insisted that "specific reasons" and recommendations accompany each request. When several major universities ceased to award a "Doctor of Pedagogy," Nebraska Wesleyan, in 1921, followed suit.

The weekly schedule for classes underwent little change until the "quarter system" caused an innovation. The usual Monday through Friday routine stayed atop its pedestal, but not without at least one challenge. The students' College Council, inspired by an experiment on other campuses, urged the teachers to cease classes on Monday and to make full use of Saturday. Arguments behind the proposal appeared to be legion: the twenty-four student-ministers would be spared the necessity of rushing back from their "charges" to meet the Monday hours; Monday's classes caused much study on Sunday and this contradicted the dictum that the Sabbath be a day of rest and relaxation; those who wished "to go home" for a weekend could return on Mondays instead of Sundays; everyone could get rid of the so called "Blue Monday"; and, Mondays were days when students could more easily find employment for "a few extra dollars." Furthermore, Cotner was giving it a try. Well, nothing came of this, and few seemed to be willing to face a "Blue Tuesday."

When the professors turned to their "quarters" and planned accordingly, they determined that the four terms should begin approximately the third Monday in September, the second Monday in December, the third Monday in March, and the first Monday in June; a month's vacation would follow the close of the summer session in August. Increased numbers of courses demanded fullest use of a week's hours. Resolving that a class ought normally to meet four times per week to earn four quarter hours of credit, and finding that five "periods" crowded in too many conflicts, these teachers created a "float" to alleviate much of the stress. Chapel met daily at 10:00; "noon" could begin at 11:30; regular periods began at 8:00, 9:00, 10:30, 11:30, and 1:30 – and had the identifying letters respectively of A, B, C, D, and E; and the "Float Period" fit into the scheme at 8:00 Tuesday, 9:00 Wednesday, 10:30 Thursday, and 11:30 Friday.

TIME	MON.	TUES.	WED.	THURS.	FRI.
8:00	A	Float	A	A	A
9:00	B	B	Float	B	B
10:00		CHAPEL			
10:30	C	C	C	Float	C
11:30	D	D	D	D	Float
12:30		NOON			
1:30	E	E	E	E	

It worked, and laboratories and many extracurricular activities used solid blocks of hours in the afternoons. The "Quarter Plan," with its four sessions of twelve weeks each, appeared destined for long tenure.

Registration procedures followed the established pattern, but there was no end to the proliferation of cards to keep tabs on the variables and to be "filled in" and kept on file: cards for personal information, permits to enroll, and classes to be taken as approved; requests for "special credit," for "extra hours," for excuses from Chapel or from "gymnasium work," for credits "by examination," for "substitutions," for "special examinations," and for credits in oratory, debate, glee club, band, orchestra, art, or editorship of The Wesleyan or The Coyote; permits to change from one department to another, to "drop" or to "withdraw," to waive "the final thirty-hours requirement," to alter an approved schedule, and to graduate "in absentia"; and acknowledgments of notices of failure and delinquency. Certain of these implements "for flexibility" carried special fees – from $1 to $3. Signatures of advisors, deans, and the registrar graced these cards along their ways, and a battery of "time limitations" presented deadlines which applicants had to meet.

Special procedures directed registration for "Extension Courses" when, in 1919, the faculty approved a program for credits by "correspondence." Responsibility to handle the extra work fell into the hands of a "special clerk or assistant." A "special committee" set the rules: the fees, $1 to register and $1.75 per credit hour, to be paid in advance; no more than two courses at any one time; work to be finished within a year's time; "entire work" to be satisfactorily completed before any credit recorded; only approved persons to administer the examinations – superintendents, principals, or local pastors; and the instructors "to design each study" to require a minimum of thirty-six hours of work for each hour of credit. The annual catalogues of the immediate future ignored this opportunity.

Students who did "delinquent work" in their studies were of major concern in the minds of the professors. The future of each student was always at stake, and the university's administrators remained always jealous of enrollment. Too, no one desired that bad apples spoil the others within the barrel. Beginning in the autumn of 1908, and the procedure very likely persisted through the years, each professor filed with the Registrar the name of each student whose work was below acceptable standard. Consultations with advisors and instructors followed, and all hoped for improvement "by December 1." If by early January delinquencies remained, a posted list then disclosed the names of offenders and the courses in jeopardy. These pressures sought to prompt one to save credits and to meet the honor-point minimum for eventual graduation. With semester's end came the possibility of dismissal for those who had failed to make satisfactory responses, and the record of absences and tardies entered each picture.

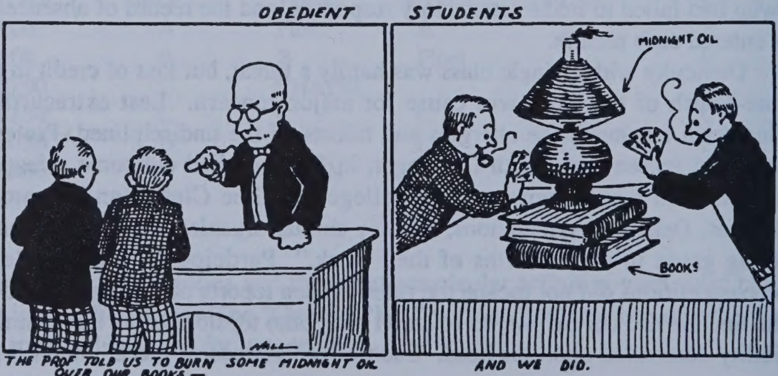
Difficulty with a single class was hardly a threat, but loss of credit in more than one-fourth of the work was cause for major concern. Lest extracurricular activities drain too much the energies and talents of the undisciplined, Professors Alabaster and Jensen and Coach Clevenger, in 1910, spelled out some safeguards: all students who would represent the college in "Glee Club, Band, Oratorical Associations, Debating Associations, and any similar organization" had to maintain "a passing grade in three-fourths of their work." Participants in intercollegiate athletic competitions did not escape the rules. When reports of delinquency put one over the line, he had but two weeks to crawl back onto topside before the hammer of ineligibility descended upon his head. Successive "periods of grace" might follow, particularly to gain "reinstatement." Persistent delinquency could force one to sacrifice active membership in his or her "literary society." Of course, to remain registered "below the minimum hours permitted" eliminated participation. The Registrar kept on file the constantly updated "eligibility cards" which all "managers" regularly endorsed; "disqualification from participation" followed if one's card were removed from the file. Roy A. Wilson, whose RAW PRODUCTS regularly appeared in The Wesleyan, late in 1912 gave this poetic explanation of the problem:

It isn't the things that you do,
It isn't the stunts you have done,
That bring on the complications
After the grades below sixty, my son.

It's the things that you "ditched" for the moment,
Piled up with the rest that has slid,
That get you up on the carpet –
And not the things that you did.

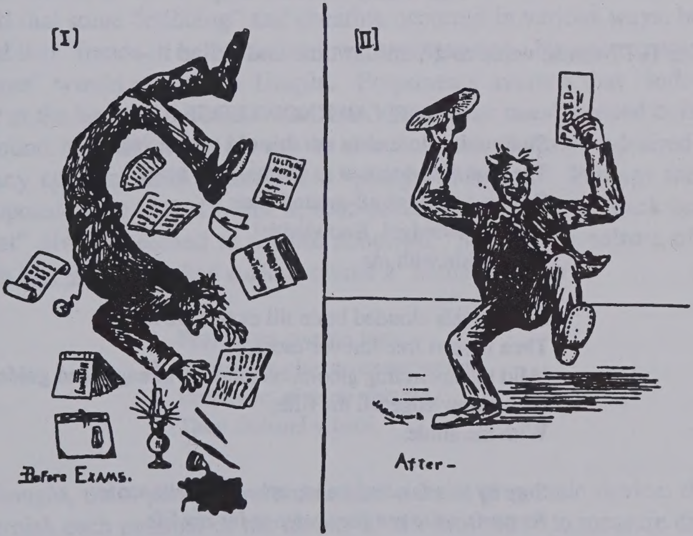
Deficiency in the use of the English language compounded difficulties for many students after the First World War, and the members of the faculty made quick response. They prescribed a special noncredit course "in English" for those incoming freshmen who were caught in the dilemma. One must suppose that prior to 1919 a deficiency of this sort had found remedy in the Academy.

Whatever may have been the causes of academic delinquencies, many students lay the responsibilities on the doorsteps of examinations, particularly those "finals." Proponents affirmed that such testing gave many a scholar "opportunity to recuperate from earlier bad showing," to pull together "an entire course." Perhaps examinations were "necessary evils" which professors inflicted "upon the innocent." Some teachers wagered that many students would not study were it not for examinations. Only a few students opined that some professors attempted purposely "to flunk any one." If higher education were to prepare the youth to enter "into a future heaven," some wondered why certain professors did so little to help them "out of a present hell." One year the sophomores advertised BRAIN FOOD, "the greatest invention of the century for developing something out of nothing." Nevertheless, "final examinations" prevailed, if only because "they catch just the ones that need catching."


OBEDIENT STUDENTS
MIDNIGHT OIL
BOOKS
HALL
THE PROF TOLD US TO BURN SOME MIDNIGHT OIL OVER OUR BOOKS –
AND WE DID.

A suggestion which came from Chancellor Davidson prompted the holding of "finals" after commencement for the spring term, 1910. This experiment brought satisfaction to few, but it did keep the underclassmen "on campus" for the programs and festivities. The faculty did not repeat the venture during the lifetimes of those who could remember it. Custom did grant release from the taking of the "finals" to those seniors who had maintained averages of 80%, but instructors handled the matter for their classes. When members of the senior class of 1912 petitioned that "all" of them be excused from the "finals," the professors recoiled from the plea and upped "the average" to 90%; the prospective graduates gained a second hearing, and the academics redrew the line for "blanket excuse" at 80%. Through the following years, graduating seniors took advantage of this privilege during the closing term of their sojourn at Nebraska Wesleyan.

Another change became pattern after the spring of 1914. Final examinations had fallen during the regular class periods and as each instructor planned. Henceforth, the concluding week of each semester would be reserved for "finals," and students were to take the tests as scheduled, "except by permission of the Faculty." With the onset of the "quarter plan," the unavoidable truth emerged that most students faced each year at least three weeks of "finals" – instead of the accustomed two. One writer for The Wesleyan wondered if anyone could "get by . . . those terrible exams" again and so often.



Down through the years good humor surmounted nearly all obstacles, and "Those Exams" regularly came into focus, mainly poetic. Generally, fun was had by most. The Wesleyan and The Coyote gave preservative review. Here are some of the goodies.

Just as fall follows slippin'
Just as sneeze follows snuff
So does flunk follow sluffin'
And gets the guys who bluff.

This one the author applied to Latin, but it could have had wider scope –

They are all dead who wrote it.
They are all dead who spoke it.
They all must die who learn it.
Ah, happy death! They earn it.

Perhaps a bit of practicality here –

Little Jack Horner
Sat in a corner,
Taking his final exam;
He put up a bluff,
Looked up his cuff,
What was the use to cram?

Slim Warren may not have been ready, in 1918 –

One hour in the day for study
One hour in which to eat;
Two hours to think how tired I am,
And twenty hours for sleep.

B. N. in 1917 wrote verse to a familiar tune and called it –

ABIDE, OH! KNOWLEDGE
Swift to its close ebbs out this old school year,
The darkness deepens as exams draw near;
Failure and flunk all-around I see,
Oh! Knowledge! Knowledge!
Now abide with me.

Stick to this clouded brain till exams are o'er,
Then thou'rt free forever-more,
'Mid the encircling gloom, be thou my strength and guide,
Oh! Knowledge till the fifth,
With me abide.

Stay by this fainting heart, uphold it in its strife,
As profs write out the sentence for my life.
The wheels run loose, the cogs slip free,
Oh! All I ever knew
Abide with me.

And this small story spelled out an acronym of doom –

Fierce lessons.
Late hours.
Unexpected quizzes.
Not prepared.
Kicked out.

When examination time rolled around,

That's the time, believe me brother,
When a feller needs a friend.

"R." wrote of THE MENTAL MASSACRE –

Waiting for us, with the welcome,
Of a grim, sardonic smile,
Stood our foes, so slyly plotting
For our slaughter after while.

They tell us of a "Reign of Terror"
That befell the human race;
Modern history has another,
This one week in Uni. Place.

So much for those good old days!

Throughout most of these years, discussion periodically centered upon an activation of an HONOR SYSTEM – "to develop a higher sense of honor in the student and to eliminate dishonesty in examinations." Within the College Council no one denied that some "cribbing" and cheating occurred in various ways, but few had witnessed that "frauds in examinations" were widespread. No one expected that such a "system" would produce a Utopia. Proponents averred that "individual integrity" lay at the heart of the matter and that "the weaker ones" needed bolstering when they found it difficult "to always be true." Most professors desired to be relieved of any specific tasks to enforce a "pledge of honor." Perhaps the most elaborate proposal came in 1919, but it, too, never moved from a "back burner." "Enforcement" always seemed to stymie adoption. Maybe the editors of "The Periscope," in The Wesleyan, had earlier offered a "better solution" –

1. Professors give no tests.
2. Professors give no examinations.
3. Professors give no quizzes.
4. They disband school.

On second thought, these penmen recommended a more pragmatic device, that the chancellor furnish each member of the faculty a "six-foot ruler" to measure distance between chairs "in exams." Perhaps it was preferable to have thought the thought than not to have thought at all.

By 1909, certain college presidents in the U.S. began to question the practicality of "the elective system," so much promoted by President Eliot of Harvard; these men advocated "greater fixity of college courses." But, "preparation for career" was clearly in the picture. The common theme theretofore had cited the rewards to lie in wait for the student who did well with the traditional "arts and sciences." Wesleyan's Bulletin, August, 1909, bore this poem on its frontispiece:

Never you mind the crowd, lad,
Or fancy your life won't tell;
To work is the work for a' that
To him that doeth well.
Fancy the world a hill, lad,
Look where the millions stop,
You'll find the crowd at the base, lad;
There's always room at the top.

Courage and faith and patience,
There's space in the old world yet;
The better the chance you stand, lad,
The further along you get.
Keep your eyes on the goal, lad,
Never despair or drop,
Be sure that your path leads upward;
There's always room at the top.

Bishop Edwin H. Hughes, of San Francisco, in November of that year, stressed as fact "the possibility of making more money after acquiring a college education." On campus, a supposition began to emerge, that Nebraska Wesleyan laid no more than "broad bases for those who wished to go into Law, Journalism, Medicine, Engineering, Forestry, Pharmacy, and Business and Administration." Later, one editor of The Wesleyan argued that too many schools "failed to help their students to choose a career," and Clark Fulmer, while Dean, warned that too many people regarded "the Wesleyan" to be no more than a good two-year college. Advocates of high standing in "educational circles" urged that institutions of higher learning furnish "practical means" to help "the average student decide his life work." To what extent would Nebraska Wesleyan, as a "Liberal Arts College," make response?

Clark Adelbert Fulmer

In May, 1911, at the time of his inauguration as Chancellor, Fulmer acknowledged that Nebraska Wesleyan was a "College of Liberal Arts of high grade," but he saw no need to change its name from "University." He saw the school's purpose to be "to excel in the preparation of its students to enter into the professional schools." He cited "the 25 registered to go into the ministry," and he lamented because "there should be 100." Despite such emphasis, complaints from students persisted. An editorial, January 17, 1913, offered chastisement by asserting that the university did "Practically Nothing!" to help her men "choose a vocation." The editor further commented: "This method of smattering the student with a little of all kinds of learning without some central purpose . . . results in the loss of much educational value . . . ."

Clark A. Fulmer was a first-rate scholar whose reading was unusually wide in scope and deep in comprehension, and his annual addresses to students and faculty at the opening of each fall term reflected his true stature as educator. He marshaled his facts, stated that Nebraska Wesleyan paid much attention to "vocational guidance," and made no apology for those numbers of its graduates who had entered the professions – and he listed these in order of "average yearly income": Medicine, Law, Journalism, Banking, Government Employ, "Miscellaneous," Business, Education, and the Ministry.

When finished with the challenge of the First World War, the faculty shaped many "suggested arrangements of courses" and outlined "four-year studies for Science Teachers, Religious Education, Rural Education, Pre-Engineering, Law and Business, and Pre-Medicine." They preserved the "two-year courses" and had recently added a plan for those "wishing to enter training schools for nurses." Few dared deny that "Faculty and Administration" had put practicality into the curriculum at "the Wesleyan," but some dared to hoist some warning flags. The Rev. Belvo Z. Stambaugh, graduate of 1909, gave the "alumni address" in 1919, and he deplored "the turning from the great cultural heritage of the past by the youth of the day." If young people avoided "the old-fashioned classical studies," as Stambaugh noted, it was because they wanted "to get right at something PRACTICAL – something that will help them make a lot of money immediately." He espied the crass materialism of the "Aspirin Age" and the "Roaring Twenties" peeking over the horizon, and he felt concern for "the future of the heart of the Christian faith" and for "man's human qualities."

Stambaugh may have had reason to be a bit uneasy with the trends of his time, but others had become anxious because Professor Claude Shirk was conducting classes which inquired into the evidences and meanings of Darwinian "evolution." Some members of the faculty had protested, and the board's "Committee on Faculty" found the matter sitting on its lap. In 1914, the trustees had created a "Text Book Committee" to exercise some sort of supervision, for "no course of study" was to be adopted or changed and "no Text Book" to be selected without "the approval of this Committee." But, this latter committee had been quite idle. Awareness of mounting controversy heightened after William Jennings Bryan, in a chapel address early in November, 1920, warned the "Bible truths" were decreasingly noted and taught in colleges and universities. A month later, "The Periscope" made note of an inquiry from a child who had asked his mother if he were descended from monkeys. The wise lady responded after a pause: "Well, I don't know for sure. You see, I never knew your father's family very well." When a "Junior edition" of The Wesleyan burst upon the scene in mid February, 1921, its jovial editor proclaimed disbelief "that any one's ancestors had been embarrassed" because of Shirk's probings. One report circulated which hinted that Chancellor Schreckengast had enrolled in "Shirk's course," but that he "had found little time to attend."

The Committee on Faculty, its five members composed of three laymen and two ministers, rendered up its findings on March 10, 1921. George H. Gray, Elmer E. Lesh, George M. Spurlock, John F. Boeye, and Jehu W. Embree had arrived at a "unanimity of conclusion," and they had found no reason to doubt "purity of the motives" on the parts of those who had made the criticisms in their efforts "to conserve the best interests of the Kingdom." Their statement was, for the Nebraska Wesleyan University, one of major historic significance. They acknowledged the pertinency to academic freedom of the "commonly accepted achievements of modern scholarship," and they averred that a "Christian college" would find it difficult to retain the respect of the "young people . . . of the educational world" were those "achievements" not to be "freely taught."

This report deserves to be quoted in full, but these excerpts preserve the gist of a lengthy treatise:

> It is our belief that the changes which occur in the educational and religious world, such as changing emphasis on theological doctrines and changing views on scientific subjects, do not affect in any unfavorable way the fundamentals of the Christian belief. It is true that young people come to college and are occasionally startled by the new vision of the world. The universe is much vaster than they thought it was; the history of man is much longer and the process by which life has finally developed on the earth are very different from what they originally supposed . . . . it is our belief that if our young people only hold steady, maintain their consecration and the forms of their religious life, they will come through this reorganizing experience stronger Christians because of the robust thinking that they have done.
>
> The report that a theory of evolution, which is a mechanical explanation of the universe, is being taught at the Nebraska Wesleyan is not true . . . . The principal question is not whether a subject is given consideration; the important question is how it is taught. Evolution at the Nebraska Wesleyan University is conceived as a mode of divine procedure. No professor in the University regards it as anything more than the method by which God brought about the present state of life on earth. The special creation theory is discussed just as freely as the theory of evolution and the best authorities to defend that theory are cited and every student is entirely free to take his choice . . . .
>
> We have nothing to cover or side-step . . . . If, unhappily, some student comes to this institution and loses his way, either in his religious thinking or in his practical religious life, it may not be because of the institution, but in spite of it.

Chancellor Schreckengast, in an awaited public address before the school's chapter of Phi Kappa Phi, firmly underscored the committee's assertions. He thrust these points before the professors, public figures, students, and clergymen who had gathered to hear: that Christian colleges had to keep abreast of the "achievements of modern scholarship"; that members of a faculty could not be confined "to a narrow course of restricted rules"; that "real religion flourishes in the light of truth"; that the "whole body of knowledge must be taught by a self-respecting school"; and that students "must link science with religion." This man, to be venerated by a host of students during the following decade, closed with one warning, that one should not teach with purpose in mind "to startle a student." As for the matter of "evolution," it had largely been laid at rest.

A "pursuit of academic excellence" had never been other than at center of the university's mission. On the occasion of the inauguration of Chancellor Davidson, May 31, 1909, Samuel Avery, Chancellor of the University of Nebraska, spoke on behalf of the "other institutions of learning in Nebraska" and noted that the "educational barometer" in Nebraska was high, that others rejoiced when Wesleyan prospered, and that there was a "devotion to scholarship" in the "church schools." Nearly five years later, Clark A. Fulmer, as Chancellor, could not paint the rosiest picture for the Board of Trustees, for the school was down in enrollment in most of its "departments." The one bright spot was the College of Liberal Arts which had continued to grow steadily, having doubled "within the period of six years." Nebraska Wesleyan's "College" was not falling short when measured by any "recognized collegiate yardstick," and with its 408 students ranked as seventh among the forty-five Methodist colleges. The North Central Association of Colleges had just granted accreditation to the university, and Fulmer listed the criteria by which a college was judged: records graduates make in higher schools; scholarship and training of faculty; amount of work required of faculty; size of classes; equipment, character and scope of courses offered; integrity of the College of Arts and Sciences; and endowment and available funds for maintenance. Few would have argued to the contrary that most of Wesleyan's professors carried unusually heavy "work loads," and the school was short of endowment and funds to lift it above the blight of indebtedness.

Although the problem of indebtedness had earlier caused Fulmer to submit a resignation, he found the college, in March, 1916, to have much in its favor; it had again gained full accreditation from the North Central Association; the Methodist University Senate had ranked N.W.U. "in class A" among the church's educational institutions; both the University of Nebraska Medical School and that of Northwestern University had approved the "Wesleyan pre-medical course of instruction"; and nearly every state accepted "the validity of . . . teachers' certifications" issued from the institution. "The College" would continue to provide suitable measures whereby others would judge the whole school.

The members of the College Council in February, 1913, promoted the idea that Nebraska Wesleyan should "create or become party to" an honorary society or fraternity which would "recognize high scholarship." Under the prodding of Professor Edgar S. Brightman, who had taken up the teaching responsibilities of the late D. W. C. Huntington, the members of the faculty shortly pursued the matter. A committee composed of Brightman, F. A. Alabaster, and B. E. McProud soon made inquiry of the "scholarship society known as Phi Kappa Phi" whose objective was to recognize "scholarship combined with character." This society was "not a social organization," and the three professors opined that a chapter at Nebraska Wesleyan "would strengthen our standing in the scholastic world, add dignity to our academic life, and stimulate in some degree the desire for scholarly attainments in our student education." And, events moved rapidly forward.

The Board of Trustees quickly endorsed an application to Phi Kappa Phi. In the autumn, the faculty selected five persons to be charter members of the new chapter – Clark Adelbert Fulmer, Chancellor; Edgar Sheffield Brightman; Francis Asbury Alabaster, Dean of the College; Elias Herbert Wells, Professor of Political Science and History; and Frank Eugene Howard, Dean of the College of Education. The Honor Society approved the application, and public announcement followed in January, 1914. The Wesleyan hailed the achievement as one marking an "Era in Life of University," an accomplishment "in the growth of this university." Nebraska Wesleyan's would be the eleventh chapter. Installation occurred March 13, and Dr. L. H. Pammel, Secretary-General of the Society and a professor at the Agricultural College of Ames, Iowa, presided. More than 200 guests attended the ceremony and heard Pammel's address. He stressed "need of a general culture before specialization," a theme which fit well into the curricular design of Nebraska Wesleyan.

The Society's by-laws permitted no more than ten per cent of a graduating class to become members in any academic year; also, within certain limitations, a chapter could offer membership to others of the faculty and to those of the alumni whose academic achievements warranted such coveted recognition. To be considered for membership, a senior had to have earned no less than an average grade of "90% for all courses carried at the college level." The five charter members did their work, and they invited into the Society five seniors and thirty-one from faculty and alumni. Initiation ceremony and "annual address" came during the commencement week. Vice-Chancellor Isaac B Schreckengast gave this first address, "The Commerce of Ideals." The pattern for future years had been set.

In April, 1915, thirty-one additional alumni, elected from the classes of 1892 to 1913, entered the ranks of Phi Kappa Phi – these along with four seniors. Subsequently, the elections turned only to the seniors and to members of the faculty. Annual catalogues reviewed the history of Phi Kappa Phi, gave the names of eligible seniors, and recorded the names of those elected. The Wesleyan regularly published the earned percentages and honor points garnered by the eligible candidates, and it is interesting to note that election did not follow in order of academic average and total number of honor points accumulated. At first, four-fifths of the chapter's active membership, present and voting, had to agree on an election, and apparently "judgment of character" and "contributions to the campus program" warranted serious evaluation. In 1921, the members agreed to change their procedures to a majority vote, and more clearly the higher academic standings gained preference. Another change had entered the picture, for elections could be increased to no more than one-sixth of a "graduating class."

Election to Phi Kappa Phi, a prestigious recognition which equated with that to Phi Beta Kappa, carried much honor on the Wesleyan campus. Some seniors, when passed over in the elections, were miffed, indeed. When Gregg McBride, posing as H. I. Brow, editor of "The Periscope," wished to poke some fun at the scholars, his column recommended that students who burned excessive amounts of "midnight oil" be eligible for election into Phi Kappa Phi, that those elected to the society be required to take additional classes in P.E., and that a better name for "it" would be "The Ornery Society of Wesleyan." No one seemed to complain because those eligible for consideration for membership "in the Society" had full publicity given to their earned honor points and academic averages. The enforced secrecy of later years was, as yet, unexpected.

The catalogues for the university iterated annually, as evidence of academic excellence and high standards of instruction, the facts that four students had passed the "Rhodes Scholarship examination" – Homer A. Whitehorn, 1908, L. Ross Newkirk, 1912, Weldon F. Crossland, 1913, and Leslie C. Stevens, 1913. Crossland enjoyed the distinction of being Nebraska Wesleyan's only Rhodes Scholar, and he was in residence at Wadham College, Oxford, England, 1913 to 1916. His scholarship carried a stipend of approximately $1,500 per year. He regularly wrote letters to be printed in The Wesleyan, and these revealed the extents of his scholarly achievements and of his many services in Y.M.C.A. work, particularly in British military camps following the onset of World War I. Ordained into the Christian ministry in 1916, Detroit, Michigan, his accomplishments gained continued praise from his alma mater which bestowed upon him in 1925 an honorary Doctorate of Divinity. Death closed his very fruitful career in 1961.

As further claim to an increasing "academic excellence," the school's publications repeatedly acknowledged the importance of the library and its growth. Chancellor Davidson informed the trustees in 1910 that "the Library," under the full time supervision of Ida May Ingles, contained 5,469 volumes and 2,000 pamphlets, all catalogued under "the decimal system"; in addition, 2,000 volumes remained unclassified. The thirty-third catalogue, 1920–1921, proudly referred to the 12,000 volumes in "the Library." Most of the departments had maintained collections of books and references free from the librarians' controls. One chief advantage for Wesleyan's scholars had always been the presence and availability of Lincoln's greater resources – the libraries of the State, of the city of Lincoln, and of the State Historical Society. For the campus, acquisitions accrued from annual appropriations by the Board, from fees collected for "special examinations," and from "fines" assessed for tardy returns of books and for "willful defacing of property." May Ingles resigned in 1919, and Grace Lenfest, '12, had assisted her for many years. Schreckengast and the board invited Ethol Langdon, '07, to be Librarian. She would later marry Professor W. G. Bishop. Thus it came to pass that Mrs. Bishop and Grace Lenfest would preside for decades over the affairs of the library at N.W.U.

The Coyote of 1911 presented "The Guide to the Library," and the facility was located in the former chapel, the south end of the top floor of the main building. The issues of The Wesleyan had often reviewed the rules and regulations which governed use of the resources, and the editors frequently alerted their readers to heed "the hours" and the potentialities of the various fines. Discipline demanded a prevailing quiet within those special walls, and a bit of poetry told a story –

When you think you're nicely settled
For a pleasant little talk,
And you think Miss Ingles busy –
Isn't it an awful shock

When you hear her tap,tap, tapping,
Proving that she is not napping,
But is sadly, sadly looking at you there!

Mrs. Bishop later continued the technique.

A forward look clearly revealed that the expanding holdings in the library would soon require greater space. During 1913 and 1914, town and college established a joint committee to explore the possibilities of gaining, from Andrew Carnegie, funds to construct on the campus a building to provide facilities for both community and school. But, divergent purposes dictated that each have its own new building, and a "Carnegie Library" rose on Warren Avenue. The university's new structure would come early in the next decade.

The cost of higher education gradually increased at Nebraska Wesleyan. Tuition stood at $18 per semester in 1908, and the students in the College of Liberal Arts, in the College of Education, and in the Academy paid it. Those who pursued the specialties of Expression, Art, Music, and Commerce faced into different costs. No one successfully avoided those other fees which, from $1 to $3, met the charges for privilege or penalty.

In May, 1914, the board boosted tuition to $22 per semester, and a "student ticket for activities" tacked on an additional $3. Other "fees" continued. Chancellor Fulmer had requested the increase, for Nebraska Wesleyan "was charging the lowest fees of all the Methodist Schools," no more than one-half of the cost of a student's being "here." Annual deficits had again been plaguing the institution, and Fulmer expected the increase to bring an additional $3,000 each year. A jump to $25 per semester the following year offered prospect of further revenues.

The trustees upped the ante to $30 per semester in March, 1918, and the switch to the "quarter system" brought an easy refiguring to $20 per term. Two years later, the students at Nebraska Wesleyan would pay $28 per session, or $84 for the three quarters of fall, winter, and spring. To register for less than the minimum of twelve hours or for more than the maximum of eighteen, a student paid a more costly rate per hour.

A battery of published rules governed special charges and fees and refunds. A "Certificate of Honorable Dismissal" granted varied refunds and "credits as earned" when one terminated work at the university during the course of a semester or quarter. Each professor and instructor could be held liable from "his salary check" were he to permit students to receive instruction without having paid the proper fees. One rule persisted without change, for no one with unpaid financial obligations or fines could receive credits or diploma. The university charged its graduates to receive their diplomas, $10 for a Master of Arts and $5 for a Bachelor of Arts or a Bachelor of Science. During the years when offered, a Bachelor of Oratory carried a special fee of $8 and the Bachelor of Elocution $6. To graduate "in absentia," a departed senior paid an additional ten dollars; but, the board waived the fee for those engaged in "war work."

The trustees had early established policy to grant discounts to children of "the Methodist Episcopal preachers within the State," and this favor reduced the "tuition fee" by half. This policy recognized that "the ministers over the state are laboring for Wesleyan." When the school again faced a mounting indebtedness, any loss in revenue seemed highly significant; but, the discount continued. In 1915, thirty-nine students received the "one-half cuts," and the members of the Executive Committee had already tabled for future attention two requests: the first, that children of German Methodist and Swedish Methodist preachers in Nebraska receive the discount; the second, that the children of the members of the faculty, including those of the "officers of the administration," enjoy the same advantage. Twenty-three members of the teaching and administrative staffs had signed their petitions. One decision went into effect in 1916, and ministers of "Swedish, German and other branches of the Methodist Church" gained the concession. Not until 1919, in September, did the board vote to permit the children of the faculty to profit from the same treatment.

The "first honor graduates of the accredited schools of Nebraska" had for several years received from Nebraska Wesleyan scholarships which remitted "incidental fees of the College of Liberal Arts." By 1914, this had become more specific for the valedictorians, "twenty-five dollars per year for four years." Worth fifty per cent of the tuition at the time, each scholarship during the ensuing years lost its proportionate value of the rising fee. When Nebraska Wesleyan switched to the quarter plan, these scholarships remained at twenty-five dollars per year. Some students were also recipients of special scholarships awarded by the Nebraska Grand Chapter of P.E.O. and by the Nebraska State Federation of Women's Clubs.

Many organizations on the campus had regularly encountered difficulties to finance their activities. "Admission charges" and sales of tickets had proved unstable. The Wesleyan reported in February, 1910, that a group of students proposed the college charge a special fee of $5.00 at registration in the fall to cover during the year admissions to athletic contests, the Y.M.C.A.'s "Lecture Course," and certain music and forensic programs. Such fee the proponents expected would remove most risks of "shortage of funds." Faculty and board demurred, but certain groups' leaders activated a sale of tickets which found approximately four hundred buyers the following September. Their procedure proved its worth, and they again laid the request before the trustees.

W. L. Ruyle and Loren Mills headed a drive, and more than four hundred signatures adjoined their own on a "communication" dated March 21, 1911. They deemed the matter to be "of great importance to the welfare of the institution," and they had found that other schools were already doing that which they desired. The student body, congregated in a "convocation period," gave "near unanimity of support," and a resolution advocated a levy of $2.00 to be "a regular part of the semester fee." Ruyle and Mills had done their home work and presented a detailed distribution for each fee – by cents and percentage and on basis of expected events during a year:

Athletics	$1.15	55 %	30
Lecture Course	.55	27.5 %	7
Debate	.10	6.25 %	6
Glee Club	.05.5	3 %	1
Band	.04.5	2.5 %	1
College Oratorical Association	.04.5	2.5 %	1

Prohibition Oratorical Association	.04.5	2.5	%	1
Expenses for tickets, etc.	.01	.75	%	
	$2.00	100.00	%	47

All students to enroll in the College of Liberal Arts, Teacher's College and School of Commerce were to pay the fee, they numbered more than five hundred, and such inclusiveness would "make it a dollar cheaper for each student." The following June, the board approved the charging of an "Activities Fee."

To administer the fund, the students formed a "400 Association," and its chief officer carried the ostentatious title, "Lord High Comptroller of the Exchequer." This "Lord" presided over meetings and assisted other officers in "proper distribution of the money." A problem soon arose to plague these administrators, for their fellow peers were loaning their tickets to friends and relatives. No one had thought to stamp "Non-transferable" on the tickets, and losses of paid admissions had become critical by late November, 1911. So, warnings went out, gate-keepers at the athletic events began to lift tickets from unrightful users, the Association's officers ordered the errant tickets to be stamped as nontransferable and returned to the rightful owners, and The Wesleyan admonished its readers "to play the game fairly." The irritating practice apparently continued a few years until countermeasures put it to rest.

But, another small mole hill rose to put a bump on the surface when certain critics noted that no one had to pay to attend the oratorical and debating programs. Argument had its logic: if for these affairs a ticket-bearer had no advantage, why then should the "oratorical associations" share in the "activities fund"? Inquiries pressed to learn the uses to which the orators and debaters were putting the money. As a matter of fact, no one knew how any of the recipients of the fund were disposing of their shares. By January, 1913, change was in the air.

Well, writers in The Wesleyan called for "a businesslike method," that organizations give accounts "of how this money is spent." The College Council urged the faculty to create "The '400' Association Auditing Committee," and these special auditors were to see that all accounts were kept carefully and systematically. Members of the faculty did as requested, but no change occurred in the distribution of the fund.

Within a year's time, the Athletic Association needed "additional thousands of dollars" – particularly to promote athletics at Wesleyan, to recruit players, and to boost "the program for the women." The Athletic Board shaped its proposal, secured endorsement from The Wesleyan, and asked the Board of Trustees to add an extra dollar to each semester's "activity fee." Not convinced that the increase had full backing from the students, the board turned back the request with instructions to give more proof of support. So, a year later, in March, 1915, the trustees granted the increase, and the fee jumped to $3.00 in September of that year. Professors Bishop, Alabaster, and Jensen, as a "Committee on the apportioning of funds to the organizations," received the awesome task to supervise the "Student Ticket Fund" and to see that the appointed "Manager-Treasurer" of each organization kept books, showed receipts, itemized expenditures, maintained a bank account, and filed reports with the auditing committee "each February 1 and June 1." Furthermore, a new formula for distribution went into effect. Each semester, $2,00 from "the sale of each ticket" went to the Athletic Board, and the "third dollars" found themselves thus disbursed: $25.00 to the Treasury of the University, 60% to the Y.M.C.A. Lecture Course, 30% to the Forensic Council, 4% to the Orchestra, 3% to the Glee Club, and "the balance" to the Band. To make it more deserving, the Orchestra had to give a concert "in the auditorium" and to play for the annual "Pan-Wesleyan Banquet," and the Band had to give its concert and play for "all intercollegiate football games."

When the staff of The Wesleyan proposed in May, 1917, that the board again increase the activity fee "to underwrite the cost of publishing the paper" and to free the students from subscribing or buying, the trustees withheld only for a time their consent. They did lift from the student preachers the burden of paying the "activity fee," for the latter had found that their weekend commitments prevented attendance at most events.

Officials and trustees of Nebraska Wesleyan, as well as most of the students, voiced unabatedly the "high calling" of the institution. The Coyote of 1910 printed "Wesleyan," a poem by Laura O. Gale, and the final verse echoed the appeal –

Like a city that's set on a hill,
May old Wesleyan stand evermore,
May her light, ever bright, guide our footsteps aright
Till our life and its studies are o'er.

A "Bulletin" for November, 1909, had placed upon its frontispiece these verses:

"Almighty Lord, with one accord
We offer Thee our youth,
And pray that Thou would'st give us now
The warfare of the truth.

"Let fall on every college hall
The luster of Thy cross,
That love may dare Thy work to share
And count all else as loss."

The editor of the publication added further comment, "It is the chief function of a university to assist men and women in building character" and "there is no wiser form of investment than that afforded by a Christian university . . . ." John M. Stewart, President of the Board and presiding May 30, 1909, at the installation of Chancellor Davidson, spread wide "the charge" to include teachers, trustees, alumni, and "the philanthropic" and summoned all "to inspire a passion for learning" and to acknowledge that "the root of character is sound religion. You cannot leave God out . . . ."

Davidson had titled his inaugural address "The Christian College: A Commanding Ideal." The previous September he had urged students to climb "the ladder of power, honor and Christian usefulness"; he yearned "to see every student become a follower of Jesus Christ" and saw little value in any course if Christ were excluded; he advised against the waste of money, but he prescribed "liberal education" as a means to learn "the blessing of Christian benevolence"; he did not aim "to be sectarian," but he instructed his listeners to remember they would find nothing else "so far reaching as your religion," that to lose one's religion was one's own fault, and that each one should "keep yourself active in Christian work"; and he prayed "that no student shall leave the university until he shall have accepted Christ as his Savior." This chancellor would not overlook the importance of cleanliness in speech and habits, of honesty, of diligence, and of suitable physical exercise and play.

Nebraska Wesleyan was not a "theological school," and its authorized publications stressed the point. Its leaders at one time claimed that ninety-eight per cent of its graduates had "entered upon their life's work as active Christians." "Bulletins" frequently cited articles by leading Methodist authors, and these iterated common themes: Christian colleges had "all the traits" of other colleges, but with the avowed purpose to advance "the kingdom of God as conceived by Jesus Christ"; Christian colleges alone were free to treat openly "on the subject of religion"; Christian colleges joined with "the Church in its work of evangelism"; and Christian colleges sent five times as many male graduates into the ministry as did the "State universities." Wesleyan's alumni repetitiously regarded "the strongest points" of their alma mater to be "the deeply spiritual atmosphere," "an environment in which Christ and His teachings are given first place in the minds of students and faculty," and "the close personal benefits and freedom of religious work . . . under Christian control."

Clark A. Fulmer began his seven-year stint as chancellor in 1910, and he bears a double distinction in that role: he was a layman and he was an alumnus of the institution, whereas all his predecessors and successors fit into the moulds of ordained clergymen and were not graduates of Nebraska Wesleyan. This scholarly, sensitive, and unusually able educator accepted his "charge" as a consecration of his life "to the noble ends of higher Christian education." He believed that young ladies and gentlemen had come to the campus "to catch a broader vision of life," that they would earnestly seek to bring themselves "more nearly into harmony with God's great plan." He admitted to "no double standards of morality," and he preached that education was never finished as "we learn better our proper relations to each other and to God." To him the purpose of the Christian college had always been "to safeguard the religious life" and to train "for Christian service." In baccalaureate sermons, in addresses to students, and in reports to trustees he zealously advocated that which was best in the Christian heritage. He would apply the "Social Gospel" – to educate children, to protect the family, to abolish child labor, to ease "toil for women," to abolish the liquor traffic, to end the iniquitous sweatshop, to provide care "of old people, the sick and needy," to root out graft and corruption in public affairs, and to inject "Christian ideals into business."

This chancellor applied Christian responsibility in the broadest terms, and he equated wastefulness with irresponsibility.

> Ill fares they and to hastening ills a prey,
> When wealth accumulates and men decay.

His collection of data revealed the immensity of waste in pre-1914 United States – waste to arise from governmental inefficiency; from losses of natural gas; from failures to utilize water power; from the annual ravages of flood; from diseases of fruit, grain and livestock; from losses of food because of insects and rodents; from industrial management and American extravagance; from losses of life caused by accidents in transportation and mining and because of industrial disease; from neglects of the needs of the disabled, widows, orphans, the blind, deaf, and insane; and from increased incarceration of the convicted in penitentiaries and reformatories. He sought to alert each Christian to be attentive to social wrongs and to strive "for improvement." He believed that all at Nebraska Wesleyan labored in the cause of "God's work." One closing paragraph refocused his message:

> I covet for Nebraska Wesleyan University a college environment that suggests and a student body that reacts favorably to the best of everything, single standards of conduct only, scholarly attainment and Christian character. Then the ideal in this institution will be a lofty conception of honor, a generous appreciation of the rights of others, a fine sense of justice, a boldness to do the right at any cost, a well rounded manhood and womanhood, which is really the ideal as revealed in the Great Teacher.

He would rest his case and later resign because the more than 514 ministers and 61,000 church members of Nebraska Methodism failed to support sufficiently his efforts to make reality of ideals. Still, this sterling educator never tired of praising those students who had become committed Christians "while on the campus," and he would not equivocate:

> How blessed an institution where Christian Education and the upbuilding of Christian character are emphasized, where it is considered manly and womanly to be Christians, and where men and women are trained for Christian Citizenship.

The editors dedicated The Coyote of 1917 to "Nebraska Methodism – whose broad vision, noble service and loving sacrifice has made our school possible." That September, Isaac Butler Schreckengast as Acting Chancellor would lead, and Nebraska Methodism would once again more adequately respond to zeal for heightened possibilities. This man used each occasion – be it from the pulpit, before the students and faculty each September, during the weekly prayer meeting, or in reports to the trustees – to restate the principle, that Wesleyan was a "Christian institution." Successive editors of The Wesleyan hailed their college as always to be standing for the "highest type of Christian manhood and womanhood," for "loyalty to Christian activities," and for "honorable social relations." Life on the campus offered splendid opportunities, for every one could know "everyone else" and each could call the other by "first name."

In many ways, a moral and ethical slump became manifest in American society as our people responded to the challenges of war, and a worrying critic opined that the school's "moral tone . . . has been lower than in former years, and lower than it should be." When, on January 23, 1919, The Wesleyan carried another bit of fault finding, that the school's traditions and ideals were not being held to by many of the students, the paper's editor rebutted to aver "that such was not really the case." A smoking of cigarettes, for instance, had become sweepingly more popular during the War; many persons of Christian conviction regarded this to be not so much a hazard to health, but a sinful and wasteful act of self indulgence. Smoking, off campus, had become less covert among students at N.W.U. Of course, no one dared to tempt the wrath of rule on campus, once the school's unit of the Student Army Training Corps had demobilized.

"Chan Schreck" chose a higher theme, for he had seen "defective or pernicious ideals" to become destructive as various leaders in social, political, and commercial realms sought power and would "train brain" and shape the thinking of men who had "defective moral vision." Departure from "Christian purposes" had produced a "Kaiser's Germany." True education was always "servant to ideals" in an atmosphere "that is Christian." He proclaimed that the efforts at Nebraska Wesleyan, though imperfect, sought "to square with the highest of standards." The following September, editorial greetings praised the college as one "standing for the highest in scholarship, in ideas, in morals and in potential service." Another editor, fifteen months later, wrote with assurance: "Wesleyan stands stout as a school with definite standards and ideals . . . . Every student who catches the true spirit lives up to the ideals and traditions."

The previous June 1, 1920, Dr. Frank R. Hollenback, class of '95, a district superintendent of Methodists in Denver, had addressed the alumni who had assembled on campus for commencement. Speaking on "The Neighborhood of Man," he referred to the increase in life expectancy, to the medications which were removing "the dread of most of the contagious diseases," and to man's knowledge which no longer attributed epidemics "to Divine Providence" – but to filth and lack of sanitation. He believed the evolution of man's physical development had nearly reached "the limit of its potentialities" and that improvement in future would come from"greater spiritual and moral growth." If the dictum of "fight, run or hide" and the law "of the claw and the fang" were not to prevail, then humankind had to revive idealism and to consecrate knowledge to be a blessing to all. The "crosses row on row" beneath which the poppies grew in Flanders Field gave pictorial focus to the price paid by man for his failures. Hope for future, according to Hollenback, lay in "neighborly, brotherly interpretation of Christianity."*

Other emphases on campus had placed highest priority upon Christian faith and disciplines. Among these were the weekly "prayer meetings," the annual evangelical meetings which culminated in a "Day of Prayer," the increasing numbers of the "Student Volunteers" who prepared to enter the mission fields, the members of the Vincent Association as they pursued their careers to be ministers of the Church, and the thriving services of the Y.M.C.A. and Y.W.C.A. which enmeshed many, many students in Christian activities. Evidence does not reveal that anyone objected to an inclusion of Bible Study within the prescribed curriculum.

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* We need to remind ourselves that the Senate of the United States had already determined that this nation should not become party to the Treaty of Versailles or to the League of Nations. Political and partisan maneuverings had clubbed the head of "Wilson's infant," and the stricken President lay confined to his bed, a recluse in his bedroom at the White House. Political dusts were beginning to rise, and these would make a sham referendum of the "League issue" in the election of 1920. Harding's sweeping triumph did not bring forth indications that Hollenback's hopes were shared beyond a small inner circle. The decade of the twenties lay ahead!

The weekly prayer meeting fell on Tuesday evenings, and each chancellor successively presided and gave brief homilies. Dean McProud, except for the years when absent from the campus, nearly always was "song leader." The "English room" in the C. C. White Memorial building provided the space for the worshipers who usually numbered more than three hundred. Nothing else competed for this seven o'clock hour. An "historic event" occurred February 6, 1912, when Dr. Aylesworth, President of Cotner College, and Chancellor Fulmer joined to lead in worship nearly five hundred students who had assembled from both schools. Only the auditorium could seat the throng, the program was a joint affair, and the evening culminated in a grand march and refreshments. Other such gatherings followed. Chancellor Schreckengast regularly gave his "valuable lessons" to "full houses" in "Huntington Hall," the "English room," when redecorated and dedicated to the memory of Wesleyan's "Grand Old Man."

The "Annual Day of Prayer," with its preceding week of special meetings, set the pattern for later weeks of "religious emphasis" and for special "lectures." Usually, the chancellor and the minister of the First Methodist Episcopal Church of University Place conducted the meetings, and annually The Wesleyan carried the news of these highly effective and successful ventures. Isaac B. Schreckengast, first as minister of the church, then as Vice-Chancellor, and as Chancellor, was unstinting in his efforts to lift life "to a higher plain" than it had "before attained." Campus editors reported the numbers of students who "went forward to start for a higher life" and to dedicate "their lives to Jesus Christ." The Coyote of 1917 continued the theme with these lines:

Just a lull in life's wild bustle,
Just a rest from petty care,
Earnest thots that live a life-time,
'Tis our College Day of Prayer.

The "College Day" came regularly in late January or early February, and all classes provided opportunities for worship or for special study and discussion of "Christian issues." Once a calm had settled in after the War, many students at Wesleyan continued to take "their stands" and to sign pledge cards –

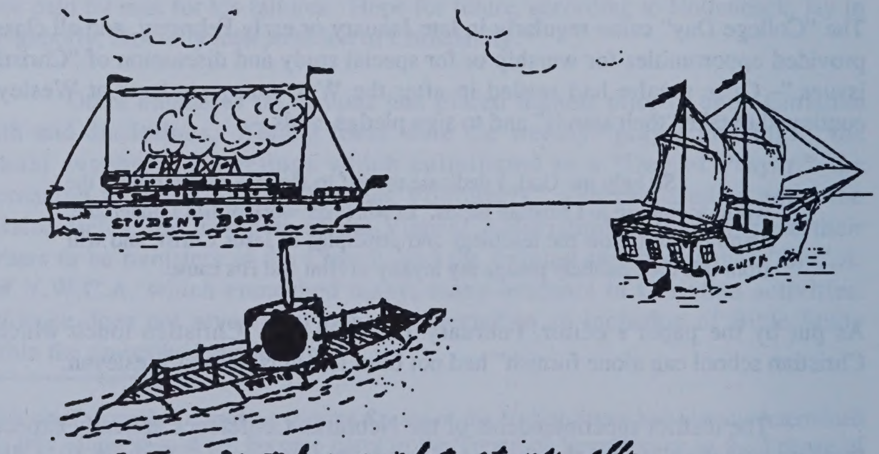
> So help me God, I dedicate myself to the task of rebuilding the world according to Christian ideals. In whatever work of life I undertake, I promise to follow the teachings and principles of Jesus Christ, and will from this time publicly pledge my loyalty to Him and His cause.

As put by the paper's editor, February 19, 1920, the "Christian touch which a Christian school can alone furnish" had not been lost at Nebraska Wesleyan.

The district superintendents of the Nebraska Conference annually expected "student preachers" to fill the charges in many "nearby towns." Only in 1914 did a shortage pend because the supply of candidates for the ministry "from the young men graduating from Wesleyan" appeared to be growing smaller and smaller. The trend did not continue, and the worries expressed by the members of the Conference soon abated.

The Vincent Association built its ranks of those "who planned to spend their lives in the Christian ministry." Because too many had not "pressed on toward perfection," the group, in 1919, admitted as "active members" only those who held licenses to preach, or who were members of "some annual conference." A declaration of intent to become a preacher earned only an "Associate Membership." Certain professors and qualifying alumni received the accolade of "Honorary Membership." In 1920, twenty-eight men held "active memberships," and five were "Associates." The Vincents had always met with experienced preachers and district superintendents regularly each week, usually to discuss matters of faith and administration. Increasingly, as an awareness of the needs of "farm societies" seemed of greater merit, special classes in agriculture and "ministerial work in rural Nebraska" grew in importance. So, pre-ministerial students at Wesleyan took certain courses at the nearby Nebraska State Agricultural College. W. L. Ruyle returned to the campus in 1920 to direct a program of instruction in the "rural ministry."

The "Student Preachers" never formed a fraternity of their own, but they did "cluster together." Perhaps a few from within the Vincents felt impressed by their individual and collective responses to a "higher calling," or some may have felt that greater personal piety would better counterbalance the moral weaknesses which a nation at war had revealed. Whatever the cause, a mild controversy surged over the campus in the spring of 1919. The pesky editor of "The Periscope" noted that the chief qualifications for membership in the Vincents was "a sorrowful look and a long coat." This wag had earlier observed that public speaking was "an art" and that preaching was a "necessary evil" compounded, because "the smaller the preacher, the longer the coat." Did longer coats mean longer speeches? Of course, no Vincent believed himself to be a "perfect divine," but some thin skins felt painfully poked by the barbs, and letters to The Wesleyan disclosed the depth of the furor.



It takes a shot at us all.

John Crist, a student preacher, dramatist, member of Phi Kappa Phi, sought in a series of statements to counter the snipings which were wounding the Vincents. Crist found most of his fellow SPs to be highly commendable and praiseworthy; but, he did confess that a few zealots, "for their faith and discipline," had "holier than thou" attitudes, were overly eager to persuade their friends "to save their souls" and to change "from their wicked ways," and seemed inclined to stand against "freedom of thought and teaching." Too, he had discerned that some were not sincere, entirely, "in their student preaching," that they could earn a little money on the side, enjoy certain privileges, eat chicken on Sunday, and profit from reduced railroad fares. Crist chided the critics to make fair allowance "for the student preacher's professional zeal," for his being "afire with the motives of his vocation, . . . his speciality, . . . his knowledge."

Carroll D. Hildebrand took great offense "at the making of the student preacher the butt of many jokes." He insisted that the SP was "motivated by an idealism where duty is the mistress of the soul," that truth was "his guide," and that there was on the campus no other student who was more industrious and loyal to the idealism "upon which a college like Wesleyan is founded." Hildebrand hinted that the chief critics were those who found their answers in science and in hypotheses of "no more than a lot of hot air." He warned against "would-be iconoclastic tendencies clothed in the garb of reconstruction for progress," a "mutilation of religion as done by some."

Glenn Gildersleeve injected an inquiry of different sorts, for he wondered about the sending out of the "student preachers" to meet all the challenges within their parishes, to give sermons, and to administer their charges – and, without adequate preparations. Teachers had increasingly to meet high standards for certification, whereas the preacher had to respond to hardly more than "a call." Gildersleeve's point was well taken, but the district superintendents and their churches increasingly depended upon students who chose to preach.

The "Student Volunteer Band," often called "Student Volunteers" or "Volunteer Band," had for its purpose "The Evangelization of the World in this Generation." Organized at Mount Hermon, Massachusetts, in 1886, its adherents at Nebraska Wesleyan began their activities in 1890, to prepare "to labor for the Master in distant lands." In January, 1911, the third annual conference of the Volunteers assembled in the First M. E. Church of University Place. Subsequent meetings would find more than 5,000 delegates from nearly 800 institutions gathered to become more aware of the "prodigious task of evangelizing the world." Nebraskans also held their own intercollegiate assemblies at Cotner, Doane, Hastings, and Wesleyan. The Coyote of 1916 pictured ten from Wesleyan who were heading into "the mission fields." Within a few months, at least eighteen from Wesleyan were "on duty" in India, Korea, the Philippines, Bolivia, China, and Japan. Among these were Joseph W. and Clara Nordby Moore in the Philippines, Everett J. and Fern Atkins Simonds in India, and Joy Schreckengast in South America. The campus was greatly saddened when word came that Clara Moore had died December 19, 1917, in Manila, following the birth of a daughter. Joseph Moore would receive in 1923 an honorary D.D. from his alma mater for his work in "the Islands."

The coming of World War I served to intensify the wills of the Volunteers to apply their Christian principles "to the world situation." The state-wide convention assembled on the Wesleyan campus in 1919, and a new statement of objective was before the enthusiasts: "It is my purpose, if God permit, to become a foreign missionary." When more than 8,000 delegates convened in Des Moines, January, 1920, they aspired to undertake "the big business of the world's regeneration." Professor F. M. Gregg and six students represented Nebraska Wesleyan, and the State University had the largest delegation from Nebraska. Needed throughout the world were doctors, nurses, engineers, teachers, builders, agriculturists, secretaries, and ministers. John R. Mott was one of the greater figures to address the assemblage. Informed persons estimated that more than one billion people had, as yet, not learned of Christ. The decade of the 1920s would find increased numbers of Wesleyanites from Nebraska on active duty in the foreign fields.

The contributions of the Young Men's Christian Association and of the Young Women's Christian Association to the "life on Wesleyan's campus" gained constant attention and extensive coverage week by week in The Wesleyan, in annual catalogues and periodic bulletins, and yearly in The Coyote. The equilateral triangles, red for the Y.M.C.A. and blue for the Y.W.C.A., represented the "Body, Mind and Soul" of the human being. "The Creed" became a widely sung hymn.

I would be true,
For there are those who trust me;
I would be pure,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;
I would be friend to all,
The foe, the friendless;
I would be giving,
But forgetful of the gift;
I would be humble,
For I know my weakness;
I would laugh and love,
Look up and lift.

With memberships on the campus often reaching well above 250 for the women and sometimes stretching toward 250 for the men, a newcomer to Nebraska Wesleyan soon learned that "nearly everyone belonged." The "campus secretaries" were often salaried, and the Board of Trustees recorded special praise, in 1914, for the "great contributions" of Everett J. Simonds and of Clara Coulter.

The members of the Y.M.C.A. never strayed from their central purpose, "to arouse . . . the desire to be of Christian service." The "service" followed similar patterns year after year and varied with the changing vigor and imaginations of the several leaders and their associates. These earnest young men simultaneously conducted multiple classes in "Bible" and in "Missions"; they led in weekly worship and directed, when scheduled to do it, the weekly "chapel for men"; they went forth into the State as "Gospel teams" to assist in Sunday schools and in evening "youth work," and Christmas and spring vacations, as well as some of the week ends in summer, found them in the smaller towns; their "employment bureau" over the years assisted hundreds of fellow students to find work in order to stay in or return to college; and as "glad hands" they regularly met trains to welcome newcomers and to direct them to the homes where rooms and board were approved to meet the school's standards. To keep freshmen from succumbing to the "Blues," stag parties, banquets, mixers with the Y.W.C.A., watermelon feeds, and "fun nights" came and went as the annual plan unfolded; along the ways came "shoe races," "blindfolded boxing," "rooster fights," "Indian wrestling," checkers and chess and horseshoe tournaments, "pie eating contests," and the consumption of great quantities of doughnuts, bananas, peanuts, sandwiches, and coffee; and "stunt nights" and "gym frolics" found even members of the faculty in rare form, with professors McProud, Bishop, Alabaster, and Jensen nearly always "on hand" to add to the merriment. The "reading room," first in the Main Building and then in the C. C. White Memorial Building, provided piano, victrola, magazines, games, and writing materials. The "Publishing Committee," in conjunction with the Y.W.C.A., each year edited and issued both "The Directory" and "The Handbook" for the university, and the prices remained stable at five cents each. Large delegations from Wesleyan attended the national assemblies at Estes Park and gained wide acclaim for their leadership and accomplishments; frequently Wesleyan's group hosted the state convention, and First Methodist Church offered its spacious accommodations. Sponsorship of the "Annual Lecture Course" required bookings in advance and constant advertising. These programs of music, drama, magic, science, and oratory brought persons of renown to the campus; among the many notables to appear over the years were Judge Ben Lindsey of Denver, whose lecture on the "Misfortunes of Mickey" caused audiences to become highly sensitive to the injustices meted out to juveniles, and John Neihardt, Nebraska's poet from Bancroft, whose "quiet and soothing songs" were filled with "melodious meter and pleasing alliteration." The departures of many men to enter the services in 1917 and 1918 left the Y.M.C.A. quite short of hands on the campus, but from those who filled the ranks of the association came special effort to ease the rigors for the members of Wesleyan's unit of the Student Army Training Corps.

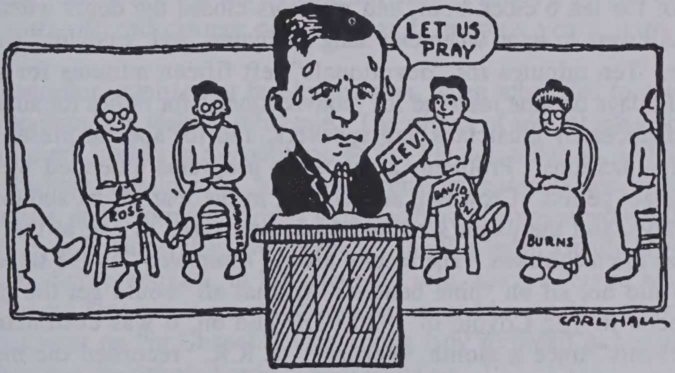
Annual budgets for Wesleyan's Y.M.C.A. eventually reached well above $1,200, and the record of achievements under the leadership of the likes of Fred Aden, Everett Simonds, and Floyd Shacklock was virtually without failure. Nevertheless, one poor freshman, for a mixer in 1916, had been dated through the Y.M.C.A. to escort a lovely young lady. This was a joint affair with the Y.W.C.A.; and, to get all acquainted, the men formed their circle and the women formed theirs within. At spaced intervals, the circles rotated in opposite directions "so that each could shake hands and introduce self to another of the opposite sex." After "the 389th girl," the young man's arm was paralyzed, his voice was hoarse, his grin was weak, and he sank wearily into a chair and closed his eyes. During the process he had forgotten the girl's name, and he no longer remembered her appearance. He consumed the refreshments by himself and then leaned "forlorn against a wall" – even until most others had departed. He was startled when "a chilling voice" at his elbow asked "if we hadn't better go home?" The poor fellow survived "the painful experience," but he was certain of one thing – he preferred "the stags."

The young ladies of the Y.W.C.A. for years left no less a record of major achievements and services on the campus. They met trains, greeted "freshman girls," called on them during the "first evenings," and entertained with "gym feeds" and "frolics"; visits and flowers to the sick and "shut-ins" were common incidents; Hallowe'en, Thanksgiving, Valentine's Day, and St. Patrick's Day were among those occasions which called for "parties"; "joint mixers" with the Y.M.C.A. attracted "great numbers." Their headquarters, which they called the "Rest Room," occupied a large room adjacent to that of the Woman's Wesleyan Educational Council in the C. C. White Building; here was located their employment bureau, their listings of approved homes for housing and boarding, their telephone, their lounges and "easy chairs," their piano, their magazines and other reading materials, and their bulletin board. As "Big Sisters," they assisted the "new girls" to adjust happily to college life. Their "deputation teams" matched the services of the men's "Gospel teams" in nearby towns. When scheduled, they conducted a weekly chapel service for the women. Members assisted in the care of patients in Lincoln's Orthopedic Hospital. Their annual banquet, usually held "in First Church across the street" and which concluded with a "candle-lighting ceremony" in the sanctuary, rarely found fewer than three hundred present. Pageants, to raise money, were regular events, and some gained special praise from the campus editors: one of note displayed the costumes and sought to represent the customs of peoples amongst whom missionaries were currently at work; in 1916, on the occasion of the "50th Year Jubilee," they portrayed "Girls of Yesterday and Girls of Today"; in 1918, came "The Drawing of the Sword," a dramatic and colorful display in which "Truth, Liberty, and Justice occupied three white thrones" and received the appeals of the "allied and associated powers" which, in turn, stated the rightness of their causes against Germany and the other "Central Powers." For this latter, participants sang the national anthems, and the Wesleyan orchestra furnished the music. Of course, the War had inspired many efforts to raise funds – for "Belgian Relief," for the "Student Friendship Campaign" (nearly $4,000), and for the "war fund" of "The Patriotic League." Special banquets, "candy sales," and the annual "Christmas bazaars" and carnivals were money-raising efforts. No two events were quite the same, but the sales of handkerchiefs, aprons, bags, collars, ties, "lots of candy," popcorn, ice cream, "hot hamburgers," and drinks abounded; and "Mdme. Bizzy Izzy" told her fortunes, while a "minstrel show," a "baby show," a "Gypsy tent," a "telegraphy booth," a "Fish Pond," and many other attractions assured "a huge success" each time. Always open to receive its inmates was the "jail," and the judge was always merciless and eager to incarcerate and to fine apprehensive offenders.

During autumn, 1918, the young ladies decided to give each month a special program for the "soldiers of the S.A.T.C." In November, the evening began with a movie, "Lizza's Elopement," and a "surgical drama" followed – as performed behind a drawn sheet with the characters silhouetted against lights. A young man became ill, "strong-armed aides" seized him, and they dragged him, while struggling and pleading, to be placed upon and strapped to a table. Drs. Hacken and Killall then stunned their victim with a large sledge hammer, performed necessary surgery with bucksaw, brace and bit, axe, hammer, saw, adz, chisel, carving knives, and pocket knives, and removed, by aid of crowbars, two horseshoes and a "heart of stone." Clouds of noxious gases steamed forth and rose from the opened body, and one lung "had to be dislodged." After other "miscues and misdeeds," the physicians sutured the abdomen, applied a pulmotor, and revived the "poor fellow." The "gypsies, Turks, Indians, Negroes, country cousins, city slickers, cowboys, Bostonians, and others" applauded and cheered wildly.

The members of the Nebraska Wesleyan Y.W.C.A. had, in 1916, adopted a "sister college," the Isabel Thoburn School for Girls, of Lucknow, India. They sought each year to raise a minimum of $100 to assist the "Hindu women" to carry on "Christian work among their own people." Other benevolences included support of missionary work in China. Their continuing successes may have inspired them to redirect their central purpose on the campus, for in 1920 they began the practice of signing pledge cards "to seek to bring every non-Christian girl in school into a personal relationship with Christ." Also, each year their large delegations returned from the national assemblies at Lake Geneva, Wisconsin, with enlarged plans and increased spirit.

The Epworth League continued as an organization on the campus, but the successive editors of The Wesleyan rarely made record of the activities of its members. The League's prime concern was to welcome "new students" and to assist them in their adjustments to college life. Sunday evening programs and entertainments in the basement of "the Church" regularly attracted large "turnouts." Along with the "Christian Associations," these young people frequently used the facilities of the Epworth Park, to the southwest of Lincoln.



WHY NOT MAKE HIM SERVE HIS TURN?

"Daily Chapel" remained firmly entrenched, and the problem of absences plagued students, faculty, and administration. The rule persisted which threatened "suspension" were one to accumulate five "unexcused absences" during a semester's running. Possible "dismissal" lay in store for the hopelessly recalcitrant. The Registrar, a special committee of the faculty, and "department heads" could grant excuses, and these might be for all days, for certain days, or for a specified length of time; and for some, "optional attendance" eased tensions to arise from a variety of uncertainties. Student preachers, orators, debaters, and athletes, members of glee clubs, bands, quartets, and orchestra, and those to be delegates to meetings of state or national organizations secured in advance their "excuses," and advisers and sponsors often received reminders to this effect. Assigned seats in the auditorium, with "the classes" occupying specified sections, facilitated the taking of role by the monitors. Often the absentees would flock into the office of the Registrar, or of an adviser, to submit "excuse cards." Editors of The Wesleyan frequently expounded on "the art of missing chapel," and they noted that certain explanations for absences were not acceptable; appointments with friends, oversleeping, minding "the baby," sitting "in back" with a friend, fumigating a room, fulfilling a "society obligation," being delayed by a neighbor, talking on the stairs, and "walking, instead" were evasions of "the law." After all, "chapel" usually met for no more than twenty-five minutes each ten o'clock hour, and one could "miss many good things" by not being present.

As the fall quarter drew to its close in 1920, the editor of "The Periscope" dared to compliment the seniors as a "brave bunch," for they had attended chapel five times a week for more than three years. The following spring, the freshmen spread a rumor, that the members of the faculty had voted to suspend "compulsory attendance for themselves," that the professors had finally discovered that "performances of chapel are too mediocre" and that they might better use each half-hour for "philosophical brainstorms." Thus had gone the special issue of "Freshmonia" as printed in "Infantville."

Rules and regulations for "chapel time" abounded. Only the chancellor, or a dean, or the professor in charge could make an announcement, and such would occur only on Tuesdays and Fridays. No one was to loiter in the rear of the auditorium and no one was "to skip out early." "Warning bells" heralded the approach of the ten o'clock hour, and monitors closed the doors when the gong sounded. All were to stand when they sang the hymns, and "studying" was never in good taste. Ten minutes for "devotionals" left fifteen minutes for speaker or program. Fridays became reserved for "convocations," for rallies for athletic teams, for performances by musicians and speakers, and for special presentations by various organizations. Problems arose when programs extended well into the following class period. Crowding and visiting in the rear of the auditorium often caused delays, and the paper's editors took their turns to nag at the offenders. Singing was often spiritless. The faculty always assembled "on the stage," and the professors did not sit on "pine benches" so that all "could get the pitch" – as recommended in The Coyote of 1920. Off and on, it was customary to have "current events" once a month. Perhaps, "E.R.R." recorded the most fitting summarization of "Chapel Conduct" in a long poem printed April 13, 1916, and three of the verses told part of the story:

There's a rustle on the campus,
    There's a hustle in the hall,
        As the gong sends forth its usual warning chime.
There's a wiggle in the classroom,
    For they're ready, one and all,
        To stop their work and go – 'tis chapel time.

Then the scene is changed to chapel,
    Such an army, such a mob!
        To pass one's friend, unnoticed, is a crime;
So they chat with arms entwining
    And they care not that they rob
        A minute, five or ten, from chapel time.

At the front, in usual places,
Sit the sages, wise and good,
With expressions that are noble and sublime.
When the chord strikes forth its warning,
And we rise, as students should,
For we always sing a song in chapel time.

The final stanza referred to a "reformation step, for a safer and a saner chapel time." Well, efforts had been attempted and would in future be tried to make compulsory chapel "a saner time."

The Coyote of 1912 presented "A Gulliver in Hades" who found there a group of former chapel speakers with each chained to a "red hot seat" and forced to listen to a record which played over and over again a refrain, "Bright and shining faces, Bright and shining faces!" Eventually, the Chapel Committee made honest effort to avoid monotony, and after 1915 a week's schedule showed variations of the following: Monday, men and women met separately under auspices of the Y.M.C.A. and the Y.W.C.A.; Tuesday, all met in the auditorium – as led by the pastor of the First M. E. Church or by a member of the faculty; Wednesday belonged to the chancellor; Thursday, the classes met in assigned places for short devotions and "business" – as led by "the advisors"; Friday, a general convocation of varied sorts offered change of pace – and, in some years, with "optional attendance."

Chancellor, minister, or faculty member, when scheduled to preside, often passed the podium to a visiting substitute. The parade of special speakers included widely recognized leaders in the political, social, literary, religious, and agricultural "worlds" – bishops, missionaries, governors, senators, congressmen, candidates for office, novelists, and reformers. Friday's convocation often required a full hour, and class schedules adjusted to shortened periods. The Wesleyan usually gave adequate review. I. B. Schreckengast, in his changing role, always served with popular acclaim. Campus reporters were not always generous when making their appraisals of much that went on "in Chapel." One young lady recorded in her diary that a certain bishop was "positively horrid." So it could go.

The singing was seldom inspirational, and students noticed the frequent absences of the "music faculty." Often, no more spirit was shown "than at the average funeral," and those in charge seemed always to choose "the same old songs." After the War, certain campus "braves" began to beat drums to request new hymn books and an organ "for the auditorium." Chancellor Schreckengast moved quickly to follow a suggestion which proposed that successive classes make annual gifts to a fund to purchase an organ for the chapel-auditorium. As for the new song books, other strategies emerged. The "common braves" had become weary of "the same war cries," and their pleas fell upon the deaf ears of the chiefs. So, when all the copies of the "war cries" disappeared, great consternation "came about." When promises for "new scrolls" seemed in the making, the "old scrolls" magically reappeared. Later,when delay to purchase new books raised old complaints, the "old scrolls" went into hiding a second time. The "Big mogul" again made promises, and happiness once again prevailed, maybe.

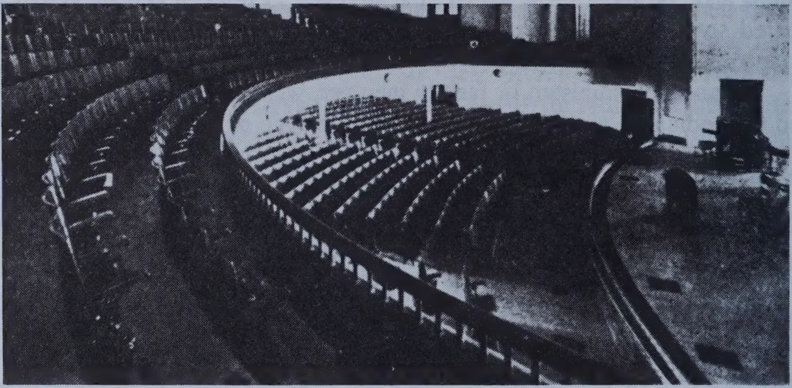
But, some other old problems continued. This conversation followed an ordinary service:

1st student: "The professor gave a long speech in chapel this morning."
2nd student: "What was he talking about?"
1st student: "He didn't say."

Perhaps it was to clarify matters when a "star reporter" for The Wesleyan, early in 1920, received a special assignment to make more accurate reports "of Chapel Exercises." The poor fellow failed in his task because he could not "stay awake clear through the exercises to take notes." So it may have been on the campus of "Nebwesuni," as so dubbed by "The Periscope." One poetic observer, a junior in 1921, added this bit of underscore:

Upon the stage the faculty seem to doze,
Where they have been the night before, nobody knows.

But, "things" were livelier when "patriotic programs" came to commemorate Washington's birthday or the new "Armistice Day" and when the veterans of the Civil War, or the Spanish-American War, or the World War filled the chairs on the platform.



The Chapel–Auditorium

Attending compulsory chapel was just "part of life at Nebraska Wesleyan." Through these years, sources of serious advice abounded; the chancellors, professors, editors of the paper, and visiting guests kept before the students a constant barrage of positive recommendations. Elmer J. Burkett, congressman and U.S. senator, in 1909 admonished the young men to acknowledge the "new woman" who would soon be "the greatest rival" as teacher, clerk, lawyer, doctor, and preacher; he predicted a young man's problem would be "to keep pace with her," unless she removed herself from active competition "by an offer of marriage." By 1920, editorial comment declared that women had "unprecedented opportunity," despite the fact that men were "better trained" and had reclaimed many of the jobs taken by women during the War; furthermore, observed the writer, women could "meet the challenges" only if they were willing to make "various sacrifices." With the suffrage, the enfranchised woman of American had opportunity to cleanse the nation's politics.

Without surcease came the reminders that students should not slouch or hunch forward with hands in pockets, that enough sleep and enough exercise were necessary to good health, that "good, wholesome, well-prepared food" was basic requisite to vigor and effective concentration when studying, and that "liquor drinkin" was not the only "form of intemperance"; that too many activities with "deep entanglements" soon put "noses to too many grindstones"; and that any person who sought only to make "the present time pass in the most pleasing manner" was certainly without a "definite purpose" to experience a "real university training." Promptness and politeness were simply qualities of the educated person, and wastes of time and financial resources would never lead to "positive and constructive lives." "Chan Schreck" offered to each student "three possibilities" – a life that becomes "positively bad," one that becomes "merely negative or colorless," and that which is "positively devoted to the best things." Editors of The Coyote, 1921, in dedicating the annual to Phoebe May Hopper, Professor of English, for her "sincere and loyal service," characterized the students at Wesleyan as being "the very finest young people of several states." One might conclude that Schreckengast's third option had become the choice of most students.

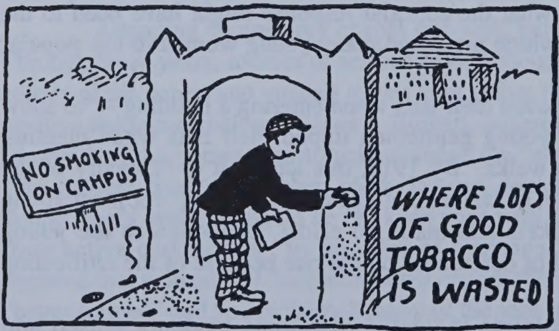
But, another coin could be turned, and one editor observed that "all neanderthals cannot be excluded from the student body." How about those who lacked "artistic and intellectual merit," yet insisted by "their own talking" that they had a "distorted notion of education"? "Boisterous and mocking applause" often revealed "modest intelligence." Converts to "Vandalism" occasionally marred walls and chairs with their initials, and their other "unaesthetic engravings" displayed a backward reversion to "an ancient trait." Constant walking across campus cut "cowpaths" and greatly lessened the natural beauty. "Break-ins" had their sporadic frequencies, and sometimes damages were extensive. When a student complained because someone had taken his "Hebrew text," he feared to suffer a lowered grade and beautifully mixed his metaphors to wail: "It's like taking the shoes and stockings right out of my mouth." And women, by 1914, were resorting to "the slang habit," and the demeanors of some seemed "even worse than gum-chewing." Editorial speculation offered the hope that each young lady at Wesleyan strive "for higher conversation" and "coeducational helpfulness and comradeship." If offense arose because some of the fairer sex grasped after "every poor, tired, threadbare phrase," one can only imagine what the editorial response might have been to the whims of the 1960s and 1970s which prompted many young women to use popular four-letter words as an "in thing."

In 1914, most men removed their hats when entering a building – "to show respect for the place." Many young gentlemen tipped their hats when meeting young ladies along the campus walks. By 1919, this latter bit of "chivalry of the past" had lost out to "practicality, or laziness, or slump of courtesy," for most young men simply kept hands in pockets and made no effort "to recognize the young ladies." Was a sort of "reversal of deference" on the rise because of the ratification of the suffrage amendment?

Too, publicized complaints indicated that some students sensed and objected to "a high degree of class exclusiveness on the campus," that too many were concerned only with their own groups and not with "the personal affairs or ideas of others." Maybe the intensities of the War had caused certain compensating relaxations of old disciplines. Maybe certain students of 1920 and 1921 had shelved some of the mores of their predecessors. Editorials warned, as before, that spring was a time for "fever," that the young men and women ought "to remember . . . their first purposes for being on campus." Esther Jacoby, in The Coyote of 1918, had refused to be discouraged:

> How wonderful, this college life of ours!
> . . . .
> For after all, what's college more or less
> Than living for and loving other folks?

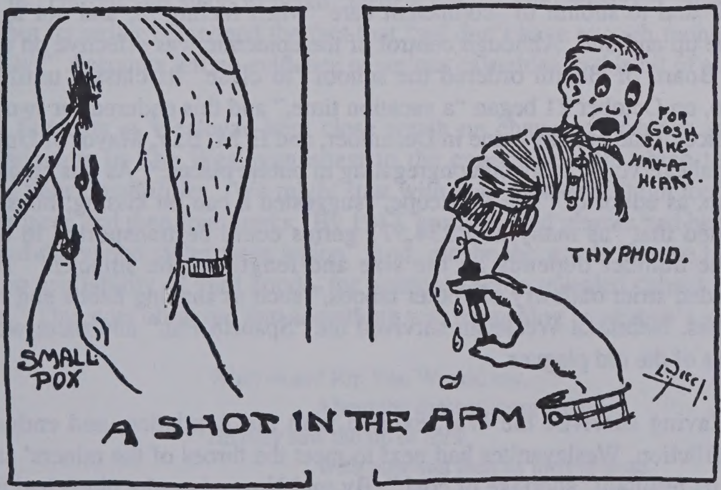
To assist each student to meet the higher standards, "rules and regulations" and statements on "Government" remained "few and simple, requiring only what may reasonably be expected of ladies and gentlemen." Of course, "Chapel" was obligatory, and "Sunday worship" at a church of one's choice was expected. Forbidden were use of tobacco on the grounds, any smoking of cigarettes, any consumption of alcoholic drink, resort to "unbecoming language," and gambling and card playing. "Social functions" could occur only on Friday and Saturday evenings, except by special permission. Chaperons had always to be present for "social events." In 1913 began the keeping of the "eligibility rosters" for participants in athletics, glee clubs, oratory, debate, quartettes, orchestra, and band. Coaches, directors, and advisors kept close liaisons with the Registrar's Office to make certain that "hours" and "passing work" met minimum standards. Each student had two weeks to recover when warned, and "suspension" for academic or disciplinary reasons ended eligibility until proper measures brought restoration. "Eligibility Rosters" were due in the Registrar's Office on specific dates: Football, October 1; Glee Clubs, November 1; Basketball, January 1; Oratory, January 1; Debate, January 1; Baseball, April 1; Track and Tennis, April 1. As the years passed, the faculty made adjustments; but, watchful eyes kept close tabs on unexcused absences, poor averages, and shortages of hours. In 1917, Gregg McBride waggishly suggested in "The Periscope" that "since the Faculty had handed down sets of rules for the students, the students should hand down sets of rules for the Faculty." He undoubtedly raised some laughter, if not a few eyebrows.


NO SMOKING ON CAMPUS
WHERE LOTS OF GOOD TOBACCO IS WASTED

Each student's good health and well-being remained of prime concern among Wesleyan's leaders. One of Davidson's first improvements as chancellor was to gain the services of three or four local physicians who acted as "medical advisers" for students, "at a fee to be not over 50¢." Dr. C. E. Coffin, in convocation, gave an "enlightening talk" on hygiene, and he told the students in March, 1909, that impure food and tainted water had slain "tens of thousands" and that "vitiated air claimed its millions of victims." He discounted the supposition that "night air and draughty air" were chief causes of pneumonia and tuberculosis. Deaths of students were frequent enough to cause occasional alarm, and a ruptured appendix was often the culprit. Typhoid fever, not university connected, took its toll. Tuberculosis and diphtheria left their marks. Epidemics on campus ran their courses as "La Grippe," scarlet fever, smallpox, and measles made their rounds. Quarantines and fumigations became annual experiences, and mass exoduses from the stricken houses often preceded the quarantines, just as rats might flee a burning barn.

Everetts, Willards, Theta Phi Sigmas, and Dialectics seemed most often to fall prey to the pestiferous germs of smallpox and scarlet fever, and it became popular sport to spread rumors of stricken inmates and of pending incarcerations. Most "cases" were light and the usual three weeks of confinement ended the ordeals. Of course, common defense against smallpox was vaccination, and common response to a surprising bit of news became – "Well, I'll be vaccinated!"

The process of vaccination was simple enough, just to scratch a spot on the left arm with a rough instrument or razor and then to sop on a fluid which, in turn, was then shielded by "a coat of armor." The real agony lay down the road a day or two or three or more, and many students would willingly have sacrificed their arms on any altar. Warning flags fluttered in January, 1918, to instruct the denizens of the campus that they would be in difficulty when lumps "the size of a basketball formed in the pits of their arms," or "an acheness of the head and a coldness of the feet" immobilized their bodies, or umpteen other reactions caused them to wonder if "the time had come to cash in or not." Eventually, the furies would subside and, in each case, "a black granular mass, called a scab," would arise to lend a healing quality. Nearly always, the remaining scars became conversation pieces.



"Germ swatting" became a popular pastime; victims formed "Quarantine Leagues"; a popular song, "The Fumigation Rag," wafted forth from the "pest house" of the Everetts; and formaldehyde headed the list of "favorite perfumes." More than once, glee clubs and other groups had to cancel or postpone their trips.

As cause for anxiety, nothing that had preceded it could equal the epidemic of the so-called "Spanish Influenza." Before its arrival, a wartime plague of "German measles" swept over the campus, and Lura Hawkins put the blame poetically where it, by name, belonged:

The Germans came here in the night,
And stormed our little town.
It seemed it was not difficult
For them to gain their ground.
They rushed up madly to the house
Of three sororities.
They also visited some barbs,
And some fraternities.

As she wrote her poem, already more than thirty prisoners had been taken by the invaders, but early release was expected. Excuses for absences, because of illness, had always to be accompanied by a physician's "certificate," and the WESLEYAN HOSPITAL was again open "for all non chronic diseases." But, this German attack had hardly been more than inconvenience.

"Spanish influenza" became rampant in the fall of 1918. By October 2, the faculty directed that all social functions "cease at once," and they discontinued chapel "for as long as necessary." Postponed was the chancellor's annual address and reception and the Y.W.C.A.'s party for the women. The weekly prayer meeting succumbed "until further notice." Only classes would continue, as well as drill for the S.A.T.C. Within a week's time, the deaths of two students, Edith Hargrave and Edith Mead, left no doubt in any mind as to the gravity of the situation. The university hired two nurses to assist in the care of stricken students; again the WESLEYAN HOSPITAL was filled with patients. Local physicians urged one "to go to bed" and to submit to "competent care" when feeling ill, and not to be too eager to be up and out. Although control of the epidemic was effective on campus, the State Board of Health ordered the school "to close" its classes until further notice. So, on October 21 began "a vacation time," and this endured for two weeks. A resurgence of the malady came in December, and E. M. Bair, Mayor of University Place, urged everyone "to avoid congregating in public places." As this crisis eased, Ed Furman, as editor of "The Periscope," suggested a ban on kissing; his statistics had revealed that "as many as 1,234,577 germs could be transported in a single smack (the number depends on the size and length of the smack)." He also recommended strict outlawry of "other taboos," such as shaking hands and rubbing noses. Thus, Nebraska Wesleyan survived the "Spanish Flu," and there would be recurrences of the old plagues.

Having survived the War, exulted with the Armistice, and endured the Spanish affliction, Wesleyanites had next to meet the throes of the miners' strike of 1919 and its resultant "shortage of coal." By mid November, the pinch had become quite painful, and the approach of winter augured increased discomfort. A writer for "The Periscope" offered a jointed response, that everyone "wear red flannel underwear" and that "the university dismiss all classes." By early December, Wesleyan's coal bins "could last for at least ten days," and a car consigned to the school was in Lincoln on a sidetrack. Hopes to hold on until Christmas vacation were not unrealistic, but the faculty had dispensed with all sessions of chapel and with the Tuesday evening prayer meeting. Further measures had reduced heat in the buildings, and classes assembled at later hours each morning. In University Place, merchants greatly shortened their hours, kept off their advertising lights, and maintained in their buildings "temperature levels below 70°F." Dean Alabaster served on the "Emergency Committee" to regulate use of coal, and he persuaded the university's societies to suspend all meetings and social functions. The "fuel famine" caused cessation of all rituals, and forced plans to extend the approaching vacation and, if necessary, to adjust the schedules for the spring quarter. But, the strike ended a week before Christmas, and the school dumped its "emergency plans." The societies and organizations made up "for lost time" by holding their parties, Christmas suppers and oyster feeds, and initiation dinners. It was on to new challenge.

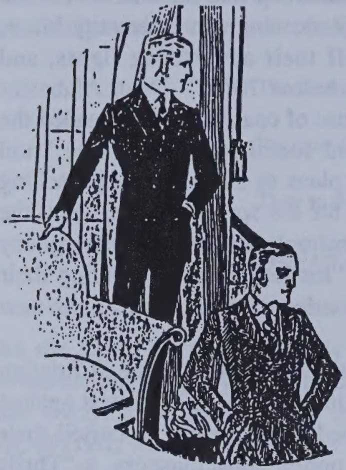
The nation faced a sharp rise in prices as 1920 opened. The "Christian Organizations" and other groups sought to engage in a campaign of protest against the "High Cost of Living." These advocates wished to get people to curtail their purchases, particularly of clothing. To arouse a public consciousness, a "Thrift Week" set in with its shifting daily emphases. Fads and "rages" followed, and irate professionals – doctors, lawyers, and ministers among them – donned denims and overalls. These protesters might have been caught wearing their "$20.00 silk shirts" and their "$7.50 silk hose" beneath or inside the denims, and many of them had purchased their overalls just for the occasions. Resisters to coercion objected to the making of denim a fabric of protest, and the editor of Nebraska's Clay County Sun opined that "many an American biped was born to be a 'darnphool.'" Several students at Nebraska Wesleyan took pledges to "do away with all non-essentials, candy, jewelry, flowers, sodas"; "to press their own clothes" and "to shine their own shoes"; to "cut out" all silks; to make "thrift a fad." "The Periscope" approved the efforts, but its writer bemoaned the fact that "we don't have enough money to even feel thrifty." Accounts left no evidence of serious casualties to this bit of strife.

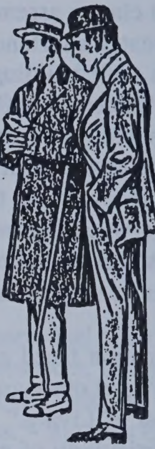
Students at Wesleyan kept close watch on changing fashions and styles. Advertisements in The Wesleyan attest to the eagerness with which the buyers surveyed their possibilities. We might start with men's shoes – "high top" with six holes for laces and then four hooks. By 1917, horn-rimmed glasses had become "the rage," and the varied styles were legion. And, maybe the war in Europe had had its impact on availability of yard goods, for women's skirts revealed "about six inches of ankle." One poet observed that something was happening to women's garb –

What would Rip Van Winkle say,
About the dresses worn today,
He only saw the tip of toes,
With now and then an inch of hose.

But now he'd see in shocked surprise,
A sight to open his old eyes.
I'll bet if Rip were here, by hen,
He'd never go to sleep again.

Following the Armistice, merchants advertised "Peacetime clothes at peaceful prices." Men's suits were available at "$20 to $50 and up."

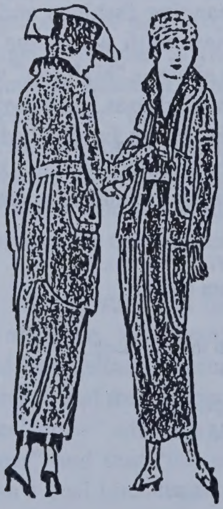




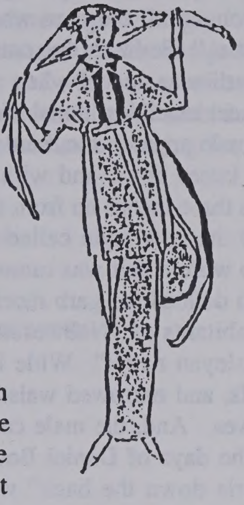
Women's styles were really "on the move" in post-war America. Narrowed skirts reached to "just above the ankle" and were inconveniently restrictive for the ladies. Even a year later, a poetic observer put it this way –

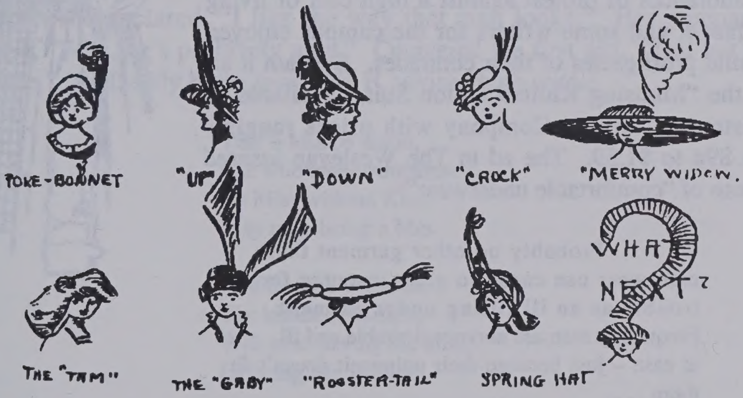
Mary had a little skirt
With buttons in a row;
And everywhere that Mary went,
She couldn't hardly go.

To hurry or to mount stairs, the ladies had to move with restraint. They needed extra minutes to get to classes, to pass to and from; the losses of minutes stretched eventually into hours, and the many young men who reduced "their paces to match those of their companions" also suffered the costs of many lost minutes. And, the Dolman with sleeves which opened from shoulder to waist line transformed jackets and coats and took "the wool right from the poor sheep's back." To some observers, this new style seemed more like a cape, or a sort of blanket, or even an Indian robe with "papooses on both sides." The newest hat resembled a hubcap of later vintage, or a "French sailor's cap . . . easily lifted by the wind." And, the heels on women's shoes forced their wearers to balance like acrobats and to arrange their feet "as if to begin a 'Russian ballet.'"



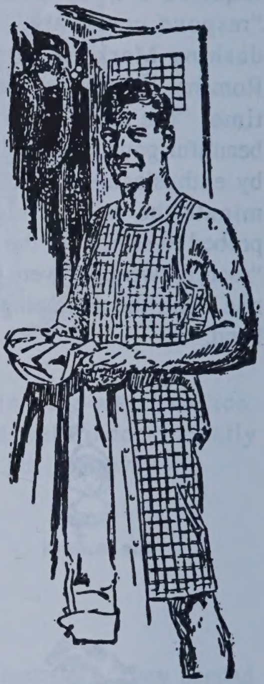
The writers for The Wesleyan continued to have their fun and in 1921 dared ask the question, "Do the members of the fairer sex possess ears?" Perhaps the ladies covered their "auditory organs to filter out the obscene language which might chance their way." Certainly, they needed protection against the cold, biting winds of winter. A junior penman inquired if a damsel on the campus would "respond positively" were some young and dashing Mark Anthony to plead: "Friends, Romans, countrymen, lend me your ears!" By this time, "the drapery for females" had introduced beautiful gowns – "well ventilated" and "hung on only by enthusiasm and with the thought in mind that any minute the wearer might sneeze." One seeker even probed to search for the origins of the patterns. Well, the "roaring twenties" were on the way in, skirts were "on the rise," and the undraping of the American woman was at hand.





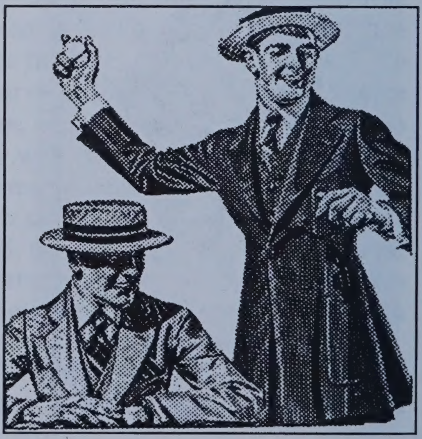
ENGRAVINGS FOR THIS BOOK
BY
The Electric City Engraving Co.
BUFFALO

As for the young man of early 1921, corduroy was the "in thing." To the unconverted, the man who wore corduroy had to have "more nerve than a blind dentist." Perhaps, one could save on pressing bills; maybe "the squeaks" broadcast a particular appeal when one wore the "washboard type of trousers"; possibly the "sweet manikins" inhabiting the campus responded positively to this "most daring" of male apparel; too, some of the pants were flared from the knees down and with "lulu vents" in the forms of slits three inches up from the ankles. It could have been that the new style called for suspenders, and he who also wore a belt was rumored to be a pessimist. Those who donned the garb received rousing cheers from the inhabitants of "Nebwesuni" and were hailed as "our Wesleyan navy!" Wide lapels, flared sleeves at the cuffs, and narrowed waistlines gave the jackets special curves. And, the male coiffure took the enthusiasts back to the days of Daniel Boone and the buffalo, and the "curls down the back" were counterbalanced by the "soup stainers" sported on the front. Certainly, remembrances of protest against a high cost of living had faded, and some writers for the campus enjoyed the mild profligacies of their comrades. Beneath it all was the "Munsing Knitted Union Suit," available at Armstrong Clothing Company with prices ranging from 89¢ to $1.59. The ad in The Wesleyan assured the man of "comfortable underwear":



> Probably no other garment that men wear can cause so great a source for trouble as an ill fitting under garment. Frequently men are nervous, irritable and ill at ease – just because their unionsuit doesn't fit them . . . .

For outer wear, Blue Serge Suits were priced upward from $24.75.



Well, as the epidemics of "style change" swept over the Wesleyanites, another contagion often spread rapidly and caused its victims to go willingly "into quarantine." Annually, romance flourished and love bloomed on the campus of Nebwesuni. A young lady in a sociology class in 1909, and with some boldness, averred that "most girls want a college man" and that such was "a good ambition." Were she yet around to read The Coyote for 1913, one Tabor had a warning for the coed who would pursue romance:

Some day she'll get a worthless man,
And then she'll kill him if she can.

But Dan Cupid could not be discouraged, and the same poet wrote:

Just think – only last summer,
Our parting made her cry,
Now here's a message from her,
She's married – so am I.

Another young lady, one day in 1914, proved that romance was not dead on the campus when she declared, "I like the way that man looks." Her companion remonstrated, "Why, he's positively ugly." Countered the first girl, "Yes, but he's looking at me." And, early in the year, J. F. F. advised both sexes:

Tho' a kiss be amiss,
She who misses the kisses,
As Miss without Kiss,
May miss being a Mrs.

And he who will miss
The kisses of Misses,
Will miss having the bliss,
Of being Mr. to Mrs.

"Love" remained a prospect on the Wesleyan campus, and a writer for The Coyote, 1916, alleged that marriage was not always a failure: "Sometimes it is a howling success." The following year, one enamored Wesleyan swain insisted that his girl friend tell him if her friends admired the engagement ring he had given her; her response: "They did more than that; three of them recognized it!" When another young lady informed her suitor of the end of their engagement and that she would return everything he had given her, his happy request was that she begin with the kisses. Later, Miss Hopper, as "Censor," passed this poem for inclusion in The Coyote for 1918 –

She tried to spurn
He wouldn't listen
Now he is hern
And she is hisn.

Well, so far so good!

To read through the copies of The Wesleyan and The Coyote, one might readily surmise that Nebraska Wesleyan had become a "matrimonial bureau" for amorous young Methodists. The recordings of who went with whom and to where, along with the listings and accounts of marriages, could provide family genealogists with fascinating data. Springtimes were not only for the chirping of birds, and, as confessed to by some, many a spooning and wooing took place within the shadowy recesses of the portals leading into "Old Main." Many a Romeo succumbed to the "vamp wave" and to the "man-charmer," even though he had prevailed over the rugged tests of football, basketball, and even "a snipe hunt." When some of Havelock's "Boilermakers," too many "Ag Farmers," and others from the "wicked city of Lincoln" lured away several "charming damsels," a few of the nobler men of the campus, as reported in "The Periscope," clustered into "The Silent Watchers and Guarding Angels of Nebwesuni." This threat was followed by an "academic controversy" which raged for a while, a proposal to teach "Porchswing English." The extent of the fury hardly reached beyond a stalemate, for it seemed the English department lacked the scientific experience and the biology department had had too much. When enthusiasts offered "Porchswing Etiquette" as a compromise, the manual training department eagerly offered "Porchswing Construction." The wags of "The Periscope" had their fun and may have written finis to the matter with comment upon a WOMAN WANTED poster which had appeared in the front window of the local "Greasy Spoon": "Lots of other places could carry the same sign!"

At postwar Nebwesuni, the barrage of prose and poesy continued unabated, and comment came in varied tones. One "love poem" ended quickly on the positive:

Cows like pumpkins
Pigs like squash
And I love you,
Yes, by gosh!

This proposal never reached full bloom –

A certain romantic young Mr.
Had a girl and he often Kr.
But he asked her to wed,
And she solemnly said,
"I can never be more than a Sr."

In contrast came another limerick –

There was an old maid of Siam,
Who said to an old beau named Priam,
"I've never been kissed,
But, if you insist,
Land knows, you are stronger than I am."

Where some failed, others succeeded. One clever Coyote bet his girl friend a nickel that he could kiss her without touching her; she made the bet, he quickly leaned over and "smacked her squarely on the lips," and she then collected her nickel. One campus spirit urged all who fell in love "at first sight" to "take a second look." When a freshman declared that he wanted to see his girl "in the worst way!," his more experienced and sophomoric friend suggested that he "call on her early in the morning!" But, for some, love did bloom, and "The Noble Weaker Sex" gained the praise –

> The weaker sex
> Is that portion
> Of the human race
> Who goes down town
> In zero weather
> In a half-masted lace waist
> And pumps
> To buy a muffler
> And woolen socks
> For her husband
> So he can go to work.

What a happy ending! But, we don't know the rest of this story, that of a Wesleyan man who warned his lady friend of his intent to kiss her when he departed and of her immediate directive: "Leave the house at once!" But, we can guess.

An anthology of the humor which arose from and hovered above the grounds of Nebwesuni would, of necessity, be lengthy. The passing parade of jokesters left few stones unturned in their searches for events to be jostled and persons to be needled. Few denizens of the campus dared take life too seriously and without supporting wheels of a "good nature." The wielders of the mighty pen were unceasing in their efforts to foster the finer levels of sanity. Often the gentler touch sufficed. When Roy A. Wilson, in 1911, lost his hat, he sadly lamented –

> Every time I lay you down,
> You take legs and walk around.

And, there was a professor at Wesleyan who never doubted the veracity of any student, but he did admit that some people always kept "a respectable distance from the truth." When certain questions made certain students "dizzy," they claimed to have been "so awful busy"; often, "sitting on a porch at night, absorbing the midnight moonlight" accounted for part of the shortage of knowledge. The "art of effective study" came up often for review in The Wesleyan, and "The Periscope" offered this routine: to burn all tickets to performances, to turn "the picture of the best girl" to the wall, to throw out "all bothersome individuals" from the room, to put away all "story books" and magazines, to get comfortable, to arrange all text books, to direct all lights "to shine on your desk," and then to turn out those lights and "go to bed." Report had it in 1917 that J. Gordon Vaughan had run out of patience and demanded: "You guys shut up. You disturb my peace of mind!" Max Gentry agreed with him and retorted, "Piece of mind is right!" As early as 1914, certain differentiations and some "Finished Products" had become manifest at N.W.U.: "college men" had become made of "Bruises and bumps, unpaid debts in lumps" and "Souls, brains, and muscles, and courage to hustle"; "college girls" were of "Powder and paint, and knowledge that 'ain't'," and "Minds that are sure, and true motives pure"; and the "profs" were known for their "Dry toast and hams, and semester exams," as well as for "Learning and heart to give us a start." One sage of the campus noted at a later time,

> All things must come to those who wait
> But when they do, they're out of date.

A scribe for "The Periscope" in 1920 observed times had changed, "for kids never get home until mamma has gone to bed" – "no more fireside and listening to a bedtime story."

The many banquets and parties made it mandatory that Wesleyan's "ladies and gentlemen" practice good etiquette. Ever-watchful editors were often eager to give instruction, and the added sophistication of postwar America triggered publication of certain "gems." So, the belles and beaus of "Coyotedom" gave heed to guidelines for good manners. One never ate soup "with fork or knife" or attempted to play the "Star Spangled Banner" when "yodling soup." One did not eat peas with a knife, unless molasses could be applied to the silverware. When the finger bowl was passed, one did not "drink the stuff." When drinking coffee, one did not "jazz your lips so as to include the latest ragtime." Of course, gentlemen always removed their hats when at the table, and they refrained from tucking napkins under their chins or using them as aprons. Most of the lessons on behavior aimed to strike the male half of the society, and proper etiquette did not end with the meal. When conducting his date to her abode, a young dandy might "step upon the porch only where there is one"; furthermore, if the two were "very good friends," he might say, "Good night!," and she should then reply, "I had a peach of a time, kid."

Well, life was a bit rugged at Nebraska Wesleyan where many people found it much easier "to work the mouth than the muscles" and where "M.D." could also mean "minister's daughter." But, no one argued the point, "that life is just one darned thing after another."

Through the years, Wesleyanites had been kept happier because of the crowded social calendars. It had been popular in 1910 to ask, "Did you see the comet?" Of course, other things to do were legion. In wake of April's showers, 1912, when complaints about "nothing to do" surfaced, Roy Wilson tabulated the happenings of the previous week – twenty recitals and lectures, homilies from three visiting bishops of the church, nine debates, one track meet, three baseball games, several tennis games, the "frolics of May Day," and the usual "social doings." The campus in University Place was hardly "a dead city on a hill." The parties, "feeds," and affairs of the literary societies, the many "class events" and rivalries, the meetings of the departmental organizations and clubs, the rehearsals and recitals and tours of the music groups, the athletic teams and squads with their practices and games and trips, the miscellany of other outings, and the many receptions made, year after year, for additional restrictions of "free time."

Added to these many functions was the "motion picture," an innovation for the campus in early May, 1915. Eventually, a weekly movie would show on either Friday or Saturday evening. Professor Jensen had been the chief instigator, and he installed the machine in a fireproof booth. The auditorium, with a 9 x 11 foot screen, provided the place, and all departments could schedule films for instructional purposes. Hand-operated at first, the projector soon had its electric motor, and

Jensen was both operator and repairmen. "Travelogues" of cities and scenic places were procured from a combination of government agencies, and the programs often combined several short reels. The dramas of Shakespeare and his more popular comedies were on the screen. Some of the "classics" merited repeated showings – "A Tale of Two Cities," "The Bride of Lammermoor," "Kidnapped," "The Hoosier Schoolmaster," "The Last Days of Pompeii," "Rebecca of Sunnybrook Farm," "The Gentleman from Indiana," "Man Without a Country," "Vicar of Wakefield," and "Les Miserables." After the War, children paid 15¢ to see, and adults paid 20¢. University Place never had its "movie house," but the films shown on the campus were always selected with the greatest of care. According to the issues of The Wesleyan, week after week and year after year attendances at "the weekly movies" were nearly always "high."

Dancing remained outlawed for the students of "Nebwesuni," and deaf ears turned toward those who suggested that "greater attendance" might be stimulated if the ban were lifted. One advocate in 1920 gave way to mournful recitation, "Forward, turn forward, Oh time in thy flight! Make me a little older, just for tonite." Another seventeen years would pass before trustees and faculty removed the barrier. Professor Jensen's "expostulations on wasted energies" reigned impervious against the requests of those who wished to engage in "St. Vitus' demonstrations," to be "pulled, pushed and twisted into various shapes and contortions" and to "wiggle their feet around as if they possess much surplus energy." The editor of "The Periscope," "The World's Worst Newspaper," had daringly opened his remarks to welcome back the students in September and to urge them "to discourage ossification of the cortex and to learn to ratiocinate more efficiently." His comments on dancing may have strayed from the target.

And more about the "parties" which came when school opened in the autumn, at Hallowe'en, before Thanksgiving, and for Christmas and to invoke the blessing of "love" each Valentine's Day, to remember St. Patrick, to warn against April's fool, to welcome the May, and finally to celebrate the "end of the year." Each literary society, the classes of College and Academy, all clubs and organizations, and the "Barbs," who wished to remain independent of the increasingly "Greek" societies, vied to make good news for The Wesleyan and The Coyote. Receptions, banquets, picnics, luncheons, and "bums" seemed always to be delightful occasions. Too, "theatre goings" clearly showed that earlier taboos had been lifted. By 1921, "Mother's Day" opened for guests the doors of most "houses" and clubs. Each autumn several "nutting" excursions brought car loads of happy wanderers to Roca where the black walnut trees bore their fruit in profusion. Tasty lunches and "wild scrambles through the woods" were enticements as inviting as the train schedules to and from.

Year after year, Hallowe'en prompted elaborate preparations. Society houses, club rooms, "Robber's Cave," the gymnasiums, Epworth League Park, rentable "halls," the Lindell Hotel, Steven's Creek, and Good's ice house provided the settings. Witches, fortune tellers, "little red devils," bats, black cats, ghosts, and "Mike," the university skeleton, entertained the courageous participants. Dark passages, jack-o-lanterns, corn stalks, burial grounds, dimly lighted chambers, and occasionally a "Road to Hades" served as introduction to further adventures in "Spookdom." The varieties of food were often wafted in on a tidal wave of apple cider.

Each "leap year," the women of the campus took full advantage, and they sometimes left the men with few choices. Masquerades were popular, and the "grand marches" and prizes created excitements to be matched by the surprising identities which emerged from behind the masks.

In January, 1913, the students, with permission, flooded "Johnson Field" within the oval of the track to produce a skating pond. They had embanked the inner field, zero weather cooperated, and the enthusiasts paid 15¢ per person and 25¢ per couple to use the facility and to defray expenses. They did not repeat the venture in future.

Class rivalries and "affairs" made constantly the headlines. The classes identified themselves by means of hours earned and "honor points," but other more descriptive terms arose to separate these masses. Seniors were hungry for power and wealth, sat around and "tried to look wise," were "irreproachable," and preferred purple; juniors often saw themselves to be "beauties of nature," refused to be easily roused from their slumbers, were "irresistible," and identified with the golden hue; sophomores seldom had a normal "view of nature," appeared often to be "swelling up like cabbage heads," were "irrepressible," and sported red; and the timid freshmen saw "faces in the moon and trees," or heard "moaning in the breeze," were "irresponsible," and could not escape being green. Whatever the bottom line of their differences might have been, one underlying likeness served as common denominator, for payments of dues always lagged and classes were notorious for running up "sizable indebtednesses."

Some of the "class scraps" had become classics in the hearsay of glorified lore, and freshmen and sophomores strove valiantly to emulate their predecessors. Once the College Council had inaugurated the annual "Olympics," the vigors of the "scraps" tended to lessen; but, some near donnybrooks occurred along the way. Under Council rules, so-called "scraps" were, supposedly, to be pre-arranged and not to occur within a building. The spontaneities of youthful exuberance often permitted no pre-arrangement, but action did keep "outside." The bursting of bounds, through to May, 1912, found the poor sophomores often tied hand and foot, for freshman enrollments had mounted in increasing numbers. A "chapel hour" often gave setting for action. An unrolling of a new banner or the waving of new pennants invited assault; discovery that the freshmen had suspended a "soph dummy" from a long line strung from the roof of the Main Building to that of C. C. White was cause for battle; kidnapping and transportation of victims "to distant parts" for abandonment "without shoes or stockings" demanded retribution; absconding with the refreshments for a party never failed to bring quick response; and when the sophomores thievingly gathered up the materials assembled by the freshmen to build and paint a new scoreboard for the gymnasium, a genuine free-for-all took place. These struggles, too, became stories of "the golden days of yore." Young ladies, too, fought like tigers, and hairpins flew until "they darkened the sun," and some of the girls even lost their "rats." The fellows wallowed in mud and became experts at roping and tying. Heaps of shredded shirts lay ready for "the bags," and a few bodies stretched out to await "the undertaker." These encounters, of men and women "together," made for good news in the campus paper, and reporters always found that a "best of spirits" had prevailed – that "no broken bones and fatalities," or other injuries to note, had befallen anyone. Even those who had "enjoyed the pleasures of captivity" attested to the glory of it all, and with "no hard feelings." But pressures from Dean Alabaster and Chancellor Fulmer brought near end to this sort of fun, and complaints made note of "deadness of class spirit." By autumn, 1912, the annual "Olympics" and intramural competitions were giving ample opportunity for "the right kind of spirit."

The "Noble Underclassmen" had followed a pattern outlined at the University of Nebraska, and November 23, 1910, found Wesleyan's grandstand filled to capacity to see the N.W.U. freshman-sophomore "Olympics." "The verdant ones" triumphed, and they repeated their exploit the following year. In 1912, with little standing room along the sidelines, the sophomores "plucked the feathers from the Freshman Cap," and deprived the losers of their second seat on the College Council. The freshmen failed again in 1913.

The "events for the competition varied somewhat from year to year as the classes chose, and the "points" and "rules" adjusted easily as the Council saw fit. These contests as prescribed required three hours for the "running":

1.	Lt. wt. wrestling, 140 lbs. or less	5 pts.
2.	Heavy wt. wrestling, over 140 lbs.	5 pts.
3.	100 yd. dash	5 pts.
4.	Football throw	3 pts.
5.	Human wheelbarrow	3 pts.
6.	Tug-or-War	10 pts.
7.	Sack race	3 pts.
8.	Half-mile relay	10 pts.
9.	Four-mile race	5 pts.
10.	High jump	5 pts.
11.	Baseball throw	3 pts.
12.	Pole vault	5 pts.
13.	Flag rush	15 pts.

One fall decided each wrestling match. Each class could enter no more than two contestants in a single-man event. The greater number of men to clear "a certain height" decided the garnering of points for the pole vault.

Tabs on the "games" show an approximate even sharing of the victories. With matters "as quiet as quiet could be," some students wished that "Freshies and Sophs" could awaken "from their nap . . . to indulge in a regular old-fashioned scrap." Nevertheless, for each "tug-o-war" the "colors flashed" and "shrieks rent the air," but the "flag rush" was always the final event and always the fitting climax. When the "flying wedge" of the freshmen could not penetrate and dislodge the defenses of the sophomores, the furor almost surpassed that of the earlier "scraps." Custom soon directed that each class hold its after-contest "bum," and the juniors were usually guests of the freshmen and the seniors of the sophomores. Bethany Grove, Epworth Park, the new University Place High School Gymnasium, and Stevens Creek often were the sites. Popular sport made it near policy to kidnap the rival's president, or to abscond with the opponent's food. In 1917, Bruce Orris, freshman president, remained prisoner throughout the evening, and he had to do suitable "homage" to his captors. His rewards were great, for he had his fill of baked beans and pumpkin pie, despite Herbert Hoover's pleas that wartime Americans conserve food.

In 1918, and before the "Spanish influenza" caused the severest of strictures, the classes changed the pattern and held a post-Olympics mixer in the gymnasium. This "Hard Times Party" mustered a host of "common folk" who enjoyed themselves immensely, and their frolic "required considerable repairing" of the building. Apples and doughnuts comprised the only refreshments. The separate "bums" were again in fashion for 1919 and 1920. Also, worthy of note, was a new rule which wisely directed that the "flag rush" not begin until a physician were present.

The annual "Field Day," held each May, had run its course by 1911. Changes in rules barred one from representing his class in a sport for which he competed at the intercollegiate level. But, the "class rivalries" in baseball, basketball, debate, and oratory continued to flourish.

Also, to keep "class spirit" and enthusiasm on the upswing were the annual "roasts" and stunts of the "College Night," great events that usually fell in March. The general rule was: "Give and take and keep sweet" and "pay back old scores for low grades, chapel reprimands, and green carpet interviews for absences." But, members of the faculty were not the sole recipients of the fun in the skits, for "registration," "chapel," and even "politics" were often popularly and purposefully and diplomatically purified. Freshmen and sophomores did not hesitate mutually to needle each other, and juniors and seniors delighted "in picking at" their rivals' skins. As winner, a class enjoyed a year of vauntful prestige.

The freshmen often felt they had been scanned "through a microscope" and "impaled upon a pin." The butts of many jokes, their greenness remained always detected. These newer folk did often protest to claim they were as a class often out for athletics in the greatest numbers, often to carry away the honors in oratory, debate, and other contests, and always to be treated as equals "during the rush season." They resented the sophomoric "rules" which directed them, when meeting an upperclassman, to step aside, bow, and remove hats. Helen E. Clark, for The Coyote of 1914, explained to the poor freshmen that upperclassmen liked "to roast" them because "you get so delightfully mad." The ribbing continued, and in an April issue of The Wesleyan (1919), this short poem avoided subtlety –

Life is a joke,
    And all things show it.
Look at the Frosh –
    And then you'll know it.

"Samples of Freshman poetry" made good print in the paper –

The lightning bug is brilliant,
    But he hasn't any mind;
He travels through the darkness,
    With his headlight on behind.

Mary had a little lamb,
    When it began to sicken;
She sent it to a packing house,
    And now it's labeled "chicken."

In 1920 came this delightful little essay on "A Mule" – by a freshman:

> The mewl is a hardier bird than the guse or the turkie. It has tew legs to walk with, tew more to kick with and wears its wings on the side of its head. It is stubbornly backward about coming forward.

Later, when commentary in "The Periscope" likened freshmen to "a fruit basket which contained many nuts," some of the "greener sort" did little more than display their botanical ignorance to protest that "nuts were not fruit." So went the struggle for respectability.

As early as 1913, upperclassmen began to raise the issue of "class caps," or "beginners' headgear," for the freshmen. The latter were not so much opposed to a "wearing of the green," as they refused to permit their self-appointed superiors "to act as dictators." Year after year, the freshmen stood solidly unpersuaded and argued that they were not "all as green as we appear" and should not be subjected always to "taunt and jeer." The coming of wartime put the issue on a back burner, but revival came with vigor in 1919, and "victory caps" inaugurated a "green cap system" in time for the annual "High School Day" on May 9. Persuaded, perhaps, that a donning of "Green Dome Protectors" would attract a host of new freshmen, the soon-to-be sophomores cooperated for the first time. No one ordered "the caps" the next year, but for autumn of 1920 the seniors were prepared. With the "upper three classes" heartily in favor of the custom and by using "inducements to create enthusiasm and desire," the newcomers in great numbers topped things off with green, but many stubbornly argued that their caps "had been swiped."

Despite the bruises and aching muscles which emerged from the ardors of "flag rushes" and Olympic strife, the sophomores annually presided at a reception for the freshmen, usually in November; and the Lindell Hotel in Lincoln furnished often the facilities. Hosts and guests crowded into the awaiting streetcars and were eager to be "royally entertained" by stunts, speeches, music, and refreshments. Pennants and "class colors" transformed spacious rooms into veritable "fairy lands." When the freshmen reciprocated in the spring, usually in March, each "play-time together" found Huntington Hall or the gymnasium converted into a great flower garden suitable for "masquerades" and for hilarity and feasting. On one occasion a mock wedding of Miss Freshman to Mr. Sophomore promised some sort of bliss between the classes, but those who got to kiss the bride were not all that confident. Nevertheless, the high temperatures of the "scrapping fevers" of the past were quite certainly "on ice."

The juniors regularly sought some means to resume old rivalries with seniors, but these efforts became more refined as the former donned their gold and "recognized" the latter each fall in a special "chapel ceremony." Each spring came a formal reception," on one occasion called "a Love Feast." And once, after a night before when certain juniors had been overzealous in a taffy pull, many seniors found themselves to be recipients of great quantities of "delicious stuff"; distribution had been easy, for juniors, during chapel, sat directly behind the seniors in the center section.

"Senior Recognition" became a formal occasion December 1, 1908, when Chancellor Davidson and Dean Fulmer, assisted by the juniors, "ushered in" the seniors who wore their caps and gowns. The juniors formed corridors through which the seniors marched while entering and while retiring from the auditorium. The following year, the juniors had much festooned the chapel in colors of purple and white and then formed with pennants of yellow and brown an archway through which passed the honored seniors. Thereafter, the seniors seemed always to process with "a dignity and stateliness never before experienced," and they always began their day with a breakfast. "Senior Recognition Day" remained for decades an "impressive affair."

Who but seniors would dub a taffy pull a "Soiree de la Classe"? Who but seniors would dare to console freshmen with this bit of stoic philosophy?

A little flunking now and then
Will happen to the best of men.

Who but seniors would spend a day in Epworth Park, "destroying" great quantities of chicken, potato and salmon salads, sandwiches, chips, radishes, pickles, lemonade, and ice cream and cake, and rowing and racing boats on the lake and exulting in the "joyous function" – only to be "called on the carpet" for having failed to gain permission to hold "the sneak"? But, these "uppermost of classmen" did learn, did gain their annual permits for "a day off," and did often spend the day in Crete along "the banks of the Blue." Who but seniors would dare to petition the faculty to be excused from "final examinations"? The custom became thoroughly expected, that is by those who carried no less than "Bs" in their courses. When some seniors edited The Wesleyan for January 30, 1920, they inserted examples of their poetic excellence, and a reader may wonder if they had reached the high standards of "B".

Professor Rose sat on a Tack.
Professor rose.

Ashes to ashes and dust to dust
If psychology don't kill us, why English must.

Out in the kitchen a maiden fair
Out of the soup was picking a hair.

Whether its cold or whether its hot,
We must have weather, whether or not.

But, who's to judge?

Rules on "rooming" remained courageously the same. All heads of families (husbands, or wives, or widows) had first to sign the "Statement of Agreement," and the Committee on Rooms had jurisdiction "in all questions." At stake were "the good order of the student body" and "the reputation of the University for high ideals of manhood and womanhood." Ladies and gentlemen, except by special permission, were not to room in the same home; homes for "women only" were to have parlors on the first floor where gentlemen might be "received" – with "no calling permitted after 10:00"; each young lady could use the parlor no more than twice each week; householders were to report any indications of "dissipations" or "improprieties"; students could not change rooms without consent of "the Committee"; and repeated violation of rules could result in forfeiture of credits "for the current semester." Each householder promised to post the rules in each room. A student had to file address and telephone number with the Registrar.

The school's policy sought to guarantee to the owners continued occupancy of rented rooms for at least a semester's time. But, complaints from students disclosed that certain householders failed to heat adequately the rooms or to attend readily to other needs. The faculty, in January, 1913, withdrew the so-called "Blue-Law" which made it difficult for a student to change his abode. "The Committee" clearly expected landlords to "keep up" their facilities if they were to receive income from satisfied roomers. The "proper closing time" remained 10:00, and happy were the couples who could sing this toast:

Here's to the landlady,
May she learn from Cupid,
Just enough blindness,
To be sweetly stupid.

Costs of rooms per month fit closely these prices: single rooms, from $3.50 to $6.00; double rooms "for two," from $6.00 to $10.00.

Students protested occasionally because of dissatisfaction with "board," and The Wesleyan printed references to "boarding house steak," "soggy pancakes," "butter as old as the hills," and "being tired of what I can't eat." Generally, good appetites prevailed, and one student, "M.", in 1916, put it this way:

I may bluff my way through college,
I may sluff in all my work,
But the table is the one place,
Where I'm never known to shirk.

Perhaps his landlady did not charge him enough at the going rates of $2.75 to $3.50 per week. Too, many sought to cook on their own when so permitted by the home owner; some could try the local "Greasy Spoon"; and in January, 1919, came the cafeteria, a response to wartime.

Official "bulletins" of the university repeatedly noted that it was "a mark of self-respect" for a student "to work his or her way through college." Many students needed to work "to win in their struggle for a college education." Chancellors successively spread the gospel to the ministers of the conferences that "all possible jobs around the campus and buildings" were held for students. Also, notices "of opportunities" frequently appeared on bulletin boards and in the campus paper. Both of the Christian Associations were diligent in their searches for off-campus jobs. Manual labor for 30¢ an hour was often available for "any reasonably rugged young man" who wished to work for the Burlington Railroad in its shops at Havelock. At premium were the jobs which came to those who were asked, because of their academic performances, to work in the several departments as assistants or readers. In 1910, allotments of stipends totaled $250, and the departments of English, Philosophy, Physics, and Zoology shared unequally. Not until 1919 would the faculty apportion more than five hundred dollars for distribution to these departments: French, Spanish, History, Education, Rhetoric and English, Geography, Economics and Sociology, and Psychology. Allowances of greater amounts were reserved for the laboratory assistants in chemistry, physics, botany, physiology and zoology, and geography and geology, and for the senior readers in literature, and for the assistants in the library.

It is difficult to imagine a Nebraska Wesleyan without its "literary societies," then its "Greeks," and finally its bona fide sororities and fraternities. The original four (Orophilians, Theophanians, Everetts, and Willards) had been joined by the Aelioians and the Dialectics. In March, 1909, the faculty approved new constitutions for "Oro Men" and "Oro Girls" and for "Theo Men" and "Theo girls." Six years later, the Theophanian Girls asked the Board of Trustees to permit them to recharter, but with the name "Delta Phi Society"; the board rejected "the Greek name." Thus came on the scene the new name of "Kosdians." This satisfied the stern trustees, but they resolved to instruct the societies – that any which became "Greek sororities or fraternities" would be disbanded.

Settled the waters seemed to be, but not for long. Within two years, the stern resolve of 1915 had become "history," and "Greek names" sprouted at random on Nebwesuni's campus. Joining the pack in 1916 had come three new societies for women – Alpha Delta Omega, Delta Phi, and Zeta Phi, respectively called "Alphians," "Delphians," and "Phizelias." To add to the confusion, and with the consent of the "Committee on Societies," the Dialectics had taken the name "Delta Omega Phi"; the Kosdians became "Alpha Kappa Delta"; the Theo Men adopted "Theta Phi Sigma"; the Oro Men were soon to become "Phi Beta Sigma"; the Oro Girls continued with their "Orophilia"; the Everetts and Willards changed not at all. Newest on the scene were the "Rhotesians," but these men did not long survive.

Faculty and trustees expected the societies to follow instructions as shaped in 1906. The professors passed a puzzling motion, January 3, 1910, that the rule "be annihilated" which required each society to inform Dean Fulmer of its plans for initiation. Then came a ruling which "prohibited in future" all "feeds" to be held during or to interfere with classes. The promptings of these actions were not clear, but definitely needed was a council to lift such regulatory burdens from the shoulders of the increasingly pressed professors.

The Wesleyan printed a proposed "Constitution of the Inter-Society Council of Nebraska Wesleyan University," October 28, 1910. Each society was to have as its representative one who paid "active dues" and had already earned 50 hours of credit. As presided over by a member of the faculty, the Council would have "special powers" to direct rushing and pledging. The trustees withheld their approval, and the faculty continued to bear fully the burden to supervise rushing and social functions. The board promised to retain "on file for consideration" the proposal for the council. Meanwhile, "a sort of council" maintained a close liaison with the "Committee on Societies."

In the fall of 1913, a fully empowered council emerged, and a constitution spelled out its many duties. This "Inter-Society Council" continued in membership as previously prescribed, and failures to abide by the constitutional rules would bring "enforced punishments." This council would organize on the second Friday of each school year; a freshman and a "new sophomore" could not pledge before the end of the fourteenth week of classes; juniors and seniors could pledge "at any time"; to become "an active member," a pledge had to earn a minimum of twelve hours of credit with an average of 80 per cent; no pledging could occur before the final Friday before Christmas vacation; within the week following the vacation, each society had to present to the Council the listed names of its pledges; each March 1, the Registrar would publish the "academic averages" of the several societies, and any subject dropped after the sixth week of a semester would count as "zero for those hours of work"; a "social function" required fifty per cent of the "active members" and could not occur during a "final examination week"; a society could hold no more than four "rush parties" during any one scholastic year; a "rushing function" had first to be approved by the Council "at least twenty-four hours in advance"; "initiation fees" could not exceed five dollars per person; and "social fees" for decorations, entertainments, and "rushing" could not exceed a maximum of $10 dollars per year per member. The Council, of course, had authority to punish for all violations, and "wrongdoers," if uncooperative, could "be called before the Chancellor for reprimand."

However promising this council may have been, the faculty relented little of its supervisory postures. Reminders printed in The Wesleyan cautioned "society members" to remember that their first loyalties belonged to Wesleyan and "not to their organizations." Any special "dressing of freshmen" for appearances on campus met with remonstrative disfavor. With diligence, the faculty's "Committee on Societies" enforced an amending rule which required "active members" to maintain an average of 75%; to regain active status, a "delinquent" had to meet the standard of a semester's work at 80%; three successive delinquent semesters could bring permanent "suspension" from a society. Illnesses often softened the certainties of enforced discipline, and removals of "incompletes" and chances to take "special examinations" afforded opportunities to regain threatened privileges.

Perhaps certain relaxations of wartime had loosened some guidelines. When school resumed in September, 1920, a new directive warned "members" that they faced "automatic suspension" from their societies should they have fallen below "a 75% average." Furthermore, when suspended, delinquents could not participate in meetings or social functions or take board and room at the houses. Likewise, any suspension for disciplinary reason carried the same denial of privileges for the time of suspension. In effort to be more realistic, the faculty renamed its committee so as to treat of "Fraternities, Sororities, and other Organizations." "Greek names" had become acceptable, and so had an acknowledgement of the more "social nature" of the old societies.

This renamed committee of the faculty had lots of business during the early months of 1921, and the other members of the staff gave full support. Resolutions directed the chancellor to reprimand "freshman girls" who did not seem to be "in harmony with the ideals" of their societies and of the university; instructed one sorority to delay initiation of freshmen until "the girls gave evidence of conformity"; deprived other girls "of all participation in social affairs for the remainder of the quarter"; and forbade another group from initiating its new girls until May 27, because of a "kidnapping."

Clarence Folsom, captain of the basketball team, and John Hutchins, a member of the Glee Club, were members of Theta Phi Sigma. Hutchins owned a car. When active members of a sorority requested their assistance to discipline an unruly pledge, the young gentlemen obliged. Needed was the car, for the plan was for some four members of the sorority to kidnap the pledge and to transport her to a point a few miles to the east of Bethany, there to abandon her in the darkness of night and leave her to her own resourcefulness to return. All came to pass, and the kidnapped young lady at the earliest possible hour the following morning laid the entire matter before the dean, who, with his committee, first lowered the boom on the two fraternity men – suspension from all functions and associations for three weeks. At first, the committee tempered justice for the young ladies. Additional hearings shortened Folsom's restrictions to two weeks and permitted Hutchins to sing with the Glee Club at Grace Methodist Church. "Faculty minutes" state that two girls were "suspended for two weeks."

Well, there were other kidnappings and other incidents. Special investigations revealed that the Everetts and "old Dialectics" were in need of cautioning, and the latter even placed restrictions upon "eight of its members." No serious crimes had been committed, but the professors clearly wanted to keep affairs from getting out of hand. The record does show that the faculty did not "over-react."

"Rushing" for new members remained always strenuously competitive and time consuming, and the faculty kept watch with "Rules and Regulations." Early classified as "social functions" and limited as such, "rushing events" featured banquets, breakfasts, excursions, "slumber parties" and "nocturnals" with peanut roasts and "help-your-self feeds," "open houses," and even serenading. "Rushing" always challenged the ingenuities of the active membership. When "pledging" became targeted for pre-vacation in December, the preceding weeks each fall were times of pre-scheduled affairs. Although many students preferred to remain independent and unaffiliated, they often accepted the invitations to be entertained. The weeks which followed October 1 became "prime time," and for better than ten weeks the drag on stamina was hardly short of exhausting. Roy A. Wilson's poem, "Rush," may well have summarized the impacts as evident by November 10, 1911:

A student leaned upon his book
A sad, sad sight to see.
He had a weary, haggard look,
His eyes rolled dreadfully.
"Alas, alack," he weakly groaned,
"Alack" and "Woe is me –
No time, no time to rest these bones,
I am a poor rushee.
From early morn till early morn
They keep me in a flutter –."
And then the words his lips half formed;
He was too weak to utter.
He wilted limply o'er his "Lit"
And after help had come,
"Don't let me die," he gasped, "just yet–
I'm slated for a bum."

For The Coyote, 1912, Hazel L. Bailey gave her version of "Dooley on 'Rushing.'" Some of what Dooley told Hinnisey fit the pattern, for son Barney was being rushed to join a "Phrat" and the youth had to endure the "sixty days" before he could pledge. Said Dooley:

> Oh, bein' rushed is a fearful an' wonderful thing, Hinnisey. At th' ind av sixty day ye're pale an' pop eyed; yer purse is as empty as yer haid thet hez nithin' in ut, as likewise does yer class record; yer pursooers are a hatin' aich ither an hev palpitashun av th' hairt somethun' awful; . . . If ye're wantin' an aisy job, don't git to be a candidate fer a Phrat or Sassiety . . . .

To ease the tensions, the faculty invoked almost suppressive mandates which delayed "pledging to membership" until the close of examinations the second semester and limited pledging to those students who had earned a minimum of 18 hours of credit in the College of Liberal Arts or in the Teachers' College. Of course, the professors soon demonstrated that they were willing to make "any needed changes when advisability was evident." In June, 1913, representatives of the eight societies submitted their petitions "to Faculty and Trustees" to accept new rules and regulations to benefit both societies and rushees. They hoped for an "Inter-Society Council" and that, according to its constitution, "rushing" would be confined to each fall semester.

Within whatever rules, "rushing" seemed to elevate a freshman "much above his natural status – for the time being." Some newcomers had inflated ideas of their own importance and assumed "the position of dictator." The process always made great demands upon the time of "potential new members." Many pitfalls for "unwary feet" lay between registration and "pledge days." Announcements of decisions had returned to early January.

Increasingly displeased with the pressures which the system created, the societies united by May, 1914, to urge "no rushing season at all" – to have it open "from the start" and with pledging "at any time." The more rules to come from trustees and faculty, the more determined had become the societies to ignore them. As proposed, "summer rushing" would be in vogue, the academic work of the pledges would immediately figure into the published "averages," and actives would have to be more careful when encouraging prospective freshmen to join. Critics of the proposal foresaw that certain "over-zealous enthusiasts" for their groups might easily discourage a freshman from enrolling at Nebraska Wesleyan. Since 1910, faculty and board had instituted so many changes that an "open rush" seemed the only solution to the problem of too many rules. By September, 1915, under the aegis of the Council, the "open system" was in full swing, and the societies announced their "new names" in the early issues of The Wesleyan. Other "pledgings" received publication as decisions came during the weeks of the year.

Each "house" attempted to make a "rent payer" of a brother or a sister, and each enthusiast avowed that such association taught one "to get along with the human race." The arts of rushing often played for high financial stakes. When in November, 1917, the Inter-Society Council ruled that entering freshmen, to be eligible to pledge, had to have met the thirty-point qualifications for a high school diploma, students enrolled in the Academy could no longer enter the ranks of the societies. Already, the draining away of numbers because of the War had created a time of scarcity, particularly for the budding "fraternities." Not until after the Armistice in 1918 did the War Department lift its ban against members of S.A.T.C. to join social groups.

But, "the groups" endured, and the "open system" remained. The onset of the annual "High School Day" brought on this restriction: No prospective student could visit "a house" on that day.

Well, the "fraternity system" flourished, despite occasional cautioning which, in tone of good nature, warned prospective pledges that their being glutted with much cider and doughnuts and being treated to every "good time" would be followed by their paying of dues and fees, by their accumulation of debts until they were nearly impoverished, by their duties which would require them to wash the backs of actives and to bow and scrape like slaves, by their learning a new meaning for the term "board" which revealed a "fatted paddle" which could descend with a "sting thereupon" and make of "blue" their least favorite color, and by their learning that "all that glittereth of golden hue" may lead to "smoke and conflagration." Of course, the "sororities" had gentler touches. Altogether, great transitions had come to pass on the campus of Nebwesuni since 1908.

Members of these "houses" never ceased to assert that they, as organized fraternal groups, contributed mightily to the positive attributes of Nebraska Wesleyan. By 1909, five societies in their "Lodges" provided "commodious and comfortable" rooms for their members – Theo Men, Oro Girls, Oro Men, Everetts, and Willards. These groups either rented from the occupying owners or hired "competent housekeepers," but the trustees had ordained that any "employed housekeeper or cook" would not qualify. By 1910, all of the societies had their "acquired houses." By 1915, the trustees faced a request from the Everetts who wished the "rule" to be modified to permit a hiring of a widow to be their "matron," provided she be "forty years of age" and "passed upon" by the faculty. The board withheld its approval, "except in case of an emergency." The Willards joined the Everetts in a move to turn in the keys to their "Hall" and to maintain their houses as places for meetings and social affairs. Chancellor Fulmer informed the trustees on June 8, 1915, that the societies were "all relinquishing their halls" and thus opening the rooms for "instructional purposes." By the end of September, the trustees acquiesced to all the requests. With approval of the "Faculty Committee" in advance, each society could arrange for its house. Chancellor and Dean, assisted by other members of the Committee on Societies, made their investigations and generally found "conditions more favorable than they had been." By September, 1917, ten societies had their own houses, for the older eight had been joined by the Delphians and Phizelians.

While all the above was transpiring, the societies became more and more "Greek," but it had been tough sledding. When William J. Davidson donned the mantle of the chancellorship, he had been apprised that the societies had become less literary and more social. To stimulate a more scholarly posturing, he persuaded the Board of Trustees to offer annual prizes based upon a series of annual programs to consist of essays, orations, "readings," and musicals. Each society was to prepare and present its "creative and entertaining program" of not over one hour and fifteen minutes in length. A "faculty committee" received the tasks of supervising and scheduling, and of selecting the judges. The prize for "Best" was $200; for "Second Best," $100; for "Third Best, " $50. Hopes were that the competition would be brisk and stimulating.

Well, the women carried off the awards, and within two years the men were no longer enthusiastic competitors. The Wesleyan of April 29, 1910, recorded quite an offering of opinions on the issue of "the Chancellor's prizes." One writer simply disliked the effort "to stimulate a return to literacy." Another penman implied protest when he declared that all were aware of "the trustees efforts to discourage the trend toward Greek fraternalism," and he felt prompted to take his stand for "fraternity spirit." A third essayist raised a question which asked if the societies were to be "academics" or "social," and he then noted that the "average load" was sixteen hours of classes per week and that the weekends were needed "for relaxation and camaraderie." This fellow had discovered that his classes required many papers and essays, and each Friday evening found him with "energy depleted," "nerves over-sensitive," and "spirits down." He doubted if many were willingly enticed to attend the additional "literary programs" – always scheduled for a Friday or Saturday evening. An additional spokesman praised the "literary societies," but he warned against an exaggeration of "their importance"; certainly, to him, the "fraternal spirit" had also "its place and its right to existence." In conclusion, the societies were being pressed "to be something they ought not to be." Davidson's resignation brought early demise to the growingly unpopular effort to stimulate literary enthusiasm among the societies.

As early as this spring of 1910, the Oro Men displayed tendencies to go in "proscribed directions" when they distributed "menu cards, programs, and other items" under the heading "Oro Chapter of Phi Beta Sigma." And, as part of the fare for the banquet, they "advertised cigars." When the trustees met on June 7, they earnestly requested that "every Society . . . at once desist from any and all processes herein condemned." Cigar smoke may have raised a bit of a stink, but a Greek name had turned the cloud into "smog."

Within two years the societies had with unity placed before the board their requests to change into local fraternities and sororities, and adoption of Greek names was, in most cases, explicit. Forewarned, a special committee of three trustees had for several weeks been shaping the options: to grant the requests, but with stern reminder that all the rules and regulations ordained by the "Faculty Committee" be adhered to strictly; to permit the requests and even "affiliations with national collegiate fraternities and sororities," but with no organization which had a chapter within ten miles of the Wesleyan campus; to reject the request with this additional rejoinder, that "to take a Greek Letter name or advertise itself as such" a society would suffer "penalty of forfeiture of charter . . . and place." The trustees adopted the third response, and made it clear that disobedience would bring disbandment. The board again instructed the faculty to enforce rigidly the rules which called for "32 weeks of attendance" and an "average of 80 per cent." Having lowered the boom, the noble guardians of the university shaped a somewhat grandiloquent message to comfort the wounded spirits of the petitioners –

> The trustees are in sympathy with student life in all its phases, and desire to do everything in their power to promote their interests, and to this end they invite the fullest and freest discussions on the part of all students and all societies, and whenever anything can be done which in their judgment will advance their interests and make University life more pleasant and profitable, they will be glad to do it. Count us your best friends and be free to present your petitions and let us know your wants.

But, really? Anyhow, the petitioners had lost the battle, but the war continued. Chancellor Fulmer instructed the board a year later that the literary societies had accepted the decision "without bitterness and without complaint."

Time lay on the side of the societies, and wartime brought its liberalizing influences. "Greek names" had crept in, even before the War, and in 1920 the societies sniffed the air for additional victories. The trustees found themselves under attack on March 18, 1920, and they faced the assault of two petitions. All eleven societies had endorsed the first, and only the Theophanians had failed to approve the second. First, the groups sought to be recognized as "local fraternities in form and activity" and "under the several Greek and English names by which the organizations are now known" and as designated "in the official publications of the University." Other Methodist institutions, such as Iowa Wesleyan, Baker, and Denver, had already taken such moves. The second petition sought permission "to associate with national organizations" and to "permit national men's and women's fraternities to charter chapters at N.W.U." Benefits to accrue from this move promised to "connect the University with many other larger institutions," to enable "the student body" to broaden interests in "fraternal relationship," and to "keep many students from leaving Nebraska Wesleyan" to go elsewhere to affiliate with national fraternities – even "to the State University."

After some debate and withdrawal of a motion to deny the second petition, the trustees acceded to the requests of the societies. A. L. Johnson, President of the Board, appointed Dr. Harry A. Taylor, as a trustee, to serve with Chancellor Schreckengast and Dean Alabaster to be "the standing Committee on Fraternities" and to give consent in future. A few rules would suffice: a new organization must sign agreements "to abide by the rules and regulations of Nebraska Wesleyan, to adopt the Inter-Fraternity System of Accounting, and to make the required monthly reports." Policy also dictated that no "National Fraternity" with a chapter at the University of Nebraska be admitted to the Wesleyan campus.

The following spring, the trustees reaffirmed their new stand on fraternities and "nationals." The board and the societies had finally cleared the old stubble from the field and were ready for new and different plowing.

Until February 20, 1914, each issue of The Wesleyan seemed nearly to bulge with reports of activities of societies. On the above date, George A. Knight, as editor, announced a "change of policy," that persons would no longer be identified "as belonging to this or that society." Whether there was purposeful lessening of attention paid to the several happenings within the societies was not clear; but, a watershed had somehow been reached. Reports became increasingly skimpy when treating of the customary social events. Certain conditions remained constant: Willards and Everetts flocked together; the Orophilian men and the women of Orophilia never forgot their common roots; the Theophanians, men and women, maintained their traditional alliance; and the Aelioians and Dialectics quickly found common ground for the sharing of mutual interests. The Delphians, Alphians, and Phizelians lacked their male cohorts as far as pairing of organizations could go.

Willards and Everetts persisted in their annual "Colonial Program," presented reasonably close to Washington's birthday. On the Friday nearest to May 1 each year, the Willards began with early morning hayrack ride, breakfast, and a donning of their white dresses and sunbonnets; about midafternoon came the crowning of their May Queen, always preceded by the ritual of the dance around the pole and with sceptre and crown bearers performing with great dignity. The Everetts were always present in full force, dressed in their dark suits, bow ties, white shirts, and straw hats. The groups finished the day with "a grand picnic." For the Willards, their annual "Studio Tea" provided occasion for alumnae to refresh old memories and to meet new sisters.

The Everetts continued to haunt the campus with their occasional "bear dance" and accompanying chant of "Wanna Hee, Wanna Ho." They made great occasions of their "Quinquennials" when "Old Bears" returned each five years to celebrate their founding. Almost without fail, annually, the group's officers stood before the dean or chancellor for questioning about the sources of the chickens for the "initiation feast." Whatever retributive responses followed these interviews, the men were always assured of "the friendly attitude of the Faculty." Everetts and Willards were often "on the carpet" because of violations of the rules which defined and limited "social events."

Theo women and men seized upon nearly all opportunities to picnic or to breakfast together. On special occasions, both groups arrayed themselves in white, including for the ladies their straw hats and for the gentlemen their felt hats. From reports, they could consume great quantities of strawberries, steak, and hot cocoa when assembled in Bethany Chautauqua Grove. The "cooks" frequently used the facilities of the chemistry department to prepare the delicious repasts. The girls were also specialists in the holding of "Japanese Teas" – with "lanterns, parasols, fans, and wind-bells." The boys were specialists at hosting "oyster feeds." By 1920, the Kosdians featured a "Ladies' Quartette" whose programs were both "formal" and "in costume." As members of Alpha Kappa Delta, these women annually entertained nearly thirty high school guests at their "Flower Breakfast."

The Oros, men and women, never seemed to miss their annual outing to Roca to gather black walnuts and apples. Great barbecues at Epworth Park disclosed that the ancient art of preparing a succulent "Mr. Roast Pig" was alive and well in their circles. "Streetcar expeditions" to Lincoln Park linked up with teams and hayracks, and excursions into the countryside's more exclusive spots ensued. Many of their alumni frequently joined in these various pleasures.

The "Aelio-Dialectic Societies" often transformed their "Hall" into a foreign setting, and all came dressed as the theme directed – be it "An Evening in Holland," "A Day in France," or "A Trip to Italy." By 1920, these fraternal groups, with all of the others, made grand occasions of their annual "spring banquets," with the Lindell and Lincoln Hotels furnishing the sites for gallantry and graciousness.

As directed by the Inter-Society Constitution, the Registrar published each semester a report which disclosed the academic accomplishments of the societies for the previous term. As styled, these reports gave for each group the number of members, average hours of credit counted per member, and average of grades and the honor points earned per member. The rather frequent changes in the grading and honor point systems drew, through the years, a somewhat confusing line to follow. The profiles reveal a rather sameness of place for the several societies, as they took their ranks in the higher and lower brackets. Over the span of years, 1913 to 1921, most frequently in the academic cellar were the Everetts, Oro Men, and Willards. On one occasion, the Everetts confessed that they never intended to be "purely literary in scope." On the upper rungs of the ladder of scholarship came the women of Theophania (Kosdians and Alpha Kappa Delta), the Alphians and the Aelioians.

Rivalries for academic excellence may or may not have been fierce, but in 1919 occurred an incident which presaged rougher times ahead. Raiders, "under the darkness of night," did forcefully remove from its anchorage the so-called "Everett nigger," known also as their "statue of African paradise" and their "Darkey Hitching Post." This event caused "several sleuths" to work on the case, and it was the beginning of a series of actions and reprisals to involve the Everetts and "the Oros." "Factional spirits" mounted to gain victories in the inter-fraternity sports, and competition became increasingly bitter. Editors of The Wesleyan, in the spring of 1921, warned against the mounting lack of "cooperation in several instances." So it was that highly partisan postures portended "narrow demeanors" in future.

Despite evident tendencies to disrupt the apparent unities of the campus, certain deeds kept an easing camaraderie among all the fraternal men. They were always giving away their pins and their sweaters, and they all acknowledged that a fraternity brother was like a New Year's Resolution – "always broke!" When it came to the meeting of intercollegiate rivals, they united to sing –

After all is said and done,
We are brothers, everyone,
For we know,
That our hearts are beating true,
Wesleyan Coyotes, through and through,
Off we go.

College spirit on the campus had its "downs," but these were no more than occasional demarches from the norm. As Director of Athletics, Zora G. Clevenger became Wesleyan's "little mighty man." The "return of football" to Nebraska Wesleyan in September, 1908, with "Clev's excitement," brought three years of mounting enthusiasm. His decision to join the staff at the University of Tennessee caused near despair among the students in the spring of 1911, but the accomplishments of his successor, William G. Kline, soon quieted the lamentation. For seven years, Kline's teams in football, basketball, baseball, track, and tennis almost without lapse triumphed over their rivals in the state's N.I.A.A. In 1916, Ben H. Beck returned to assist Kline, and the following year, Howard Adam Durham returned to head the Chemistry Department and to assist in athletics. Beck led the program for two years, 1918 to 1920, but was absent a few months while "in the service." He departed for the greener fields of Hamline University. Beck's successor was Ray B. McCandless, class of '14 and veteran of the battles of the Marne, Chateau Thierry, and the Argonne, who resigned from the staff at Chadron Normal to return to his alma mater. Durham continued to assist, and George A. Knight and Harry A. Taylor generated much support from the trustees.

The Athletic Association played a highly significant role during these years. Its "General Body" included the students, faculty, trustees, and alumni. The power to direct lay in the Athletic Board of Control – composed of three students, three members of the faculty, and "the coach." Intent and custom reserved the offices of president, vice president, and secretary for the students; one of the members of the faculty, eventually to be selected by the chancellor, served as the treasurer and "Manager of the Athletic Board" and bore the burdens of making all purchases, signing all contracts, keeping books and preparing them for the two annual audits, and filing of other reports with the faculty and trustees. This "Athletic Board" directed the sales of tickets for games and "meets," enforced the "rules of eligibility," approved the selections of the various "captains," made to the faculty and trustees recommendations for repairs and improvements, scheduled all inter-class and intercollegiate contests, made certain that the lists of eligible players for the various sports were placed "on time" in the hands of the Registrar, "passed" on the awarding of the "Ws" to those participants who had met the established standards, allotted distribution of the cash which accrued annually from the Student Ticket Fund, and directed preparations for a "County Fair" as means to raise money. This association functioned under a new constitution as approved in 1908 and as subsequently amended. Professors Jensen, McProud, Alabaster, and Shirk shared often and without stint the burdens of this Board. As scheduled and conducted by the College Council, the students elected annually their members. The lettermen of each sport respectively selected their captains.

Bonfires, rallies, parades, and convocations provided opportunities to express support for the teams. Only a few students felt it beneath their dignities to purchase and to wave the banners of yellow and brown. Campus editors urged vigorous indulgence, that dignity had no right "to restrain enthusiasm." Freshmen, with good humor, often gathered the wood for the autumn bonfires which warmed the atmosphere for football. If winning were often a matter of psychology, then support for "the team" dared not be weak. As "B. T. N." put it in 1914 –

Be a Friend, then, be a Sportsman,
    Yell your head off if you must,
Open up your epiglottis
    E're it seals itself with rust.

Ethel Rae Robinson in 1916 dedicated her verses to"Our Captains,"

To these men who led our forces
    Both in victory and defeat,
Teaching Wesleyan's code of honor
    To the teams they chanced to meet.

The various "fevers" mounted and ebbed, and times came when coaches and players were discouraged.

Kline had aspired to gain for Wesleyan an affiliation with the more prestigious Missouri Valley Association. Failure to receive an invitation brought forth from some students expressions of belief that "those schools" simply feared the stronger teams which would come from the campus in University Place. Kline's explanation was realistic, for he knew, in 1914, that Nebraska Wesleyan had a "serious handicap," a "lack of unified, loyal college spirit to draw men to Wesleyan and to keep them there." The coach had already seen too many good players come and depart after a year or two, and he felt that a "genuine college spirit" was lacking among student body, faculty, trustees, alumni and friends. Enticed elsewhere, great players, such as Guy Chamberlain, had transferred. Good as Wesleyan's record was in Nebraska, it was much less impressive outside its borders. Constant dependence upon "green players" was not suitable response to a coach's dreams. A few years later, Marion Mooberry, in his column called "Moo's Dope," gave the readers of The Wesleyan more information of the doings and problems of the college's "athletic program." But, as we shall see, through the years Nebraska Wesleyan had more than its share of championships.

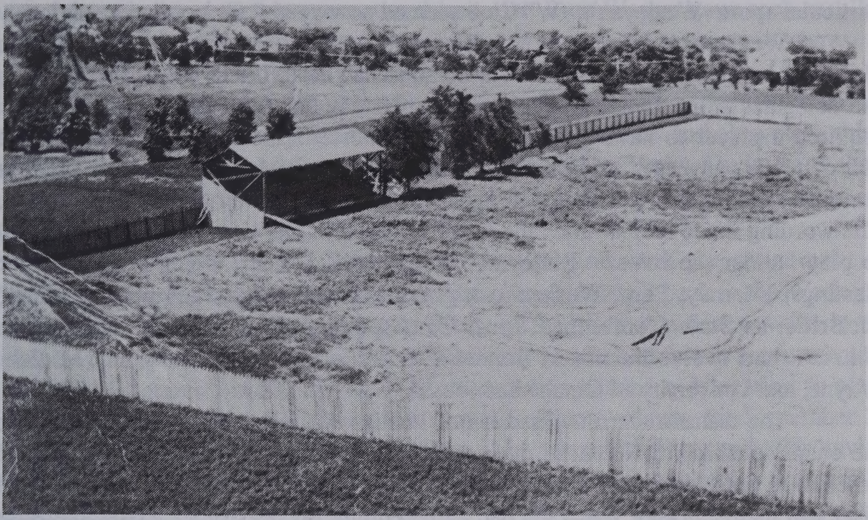
If to give a yell would help to win a championship, new yells often turned to the coyote, naturally, and "yelping" was supposed to heighten college spirit. George A. Knight won the "new yell contest" in 1912 with this one –

C – O – Y – O – TE, Coyote
C – O – Y – O – TE, Coyote
Wesleyan Coyotes
Yip–

Editorials directed all students to get their "pep" worked up, to learn the yells, and "to turn out." Even as late as 1920 came the expressed hope that "no Wesleyan woman" would ever emulate the co-ed who knew so little about football that when told by her escort that a player had been penalized "For holding!" responded, "How absurd!" At any rate, real "pep" found suitable expression when four hundred "raiding Coyotes" would invade University Place's business houses and wind through the streets yelping and yelling.

A spirit of great expectations swept over the campus in the spring of 1909, for rumor had it that a new "athletic field" would soon be in the making. Clevenger had been pushing for a major new facility, and a trustee from Loup City underwrote the expense. Thus came into being "The George E. Johnson Athletic Park," at basic cost of $1050. To be located to the north of the standpipe and to the east of "the Main Building" and the north-south road running through the campus, this park would furnish a grandstand for 500 spectators, bleachers for another 500, an oval cinder track with two adjoining "straight-aways," a football gridiron, a baseball "diamond," and a "club house" in the northwest corner. Surrounding the entire complex would be a tight eight-foot board fence, to enclose the area "520 feet in length and 325 feet in width." The oval cinder track would be a quarter mile in length, and the two ends were to be perfect semi-circles with radii of 98 feet. All races would finish directly in front of the grandstand. The pits for jumping and vaulting were also to be before the grandstand. Graded to "a fall of one foot in 175," the slope was to drain away any accumulation of water. A cinder walk, ten-foot wide, would connect the main building and the gate leading into the Park.

Problems did occur in future. A flooding of the football field, within the track for ice skating, proved to be costly in time and labor to restore the field to normal conditions. By 1914, the boys of University Place had pried loose so many of the boards to have their "watching posts for the games" that major repairs were necessitated. Cost of admission for the youngsters then dropped to 5 cents each, "with a separate place reserved for them." Within two years, the Athletic Board and the Committee on Buildings and Grounds decided to remove the fence, to sell the lumber, and to use the income to repair grandstand and bleachers. So, 'twas done. "Johnson Field" remained the site of many a game and meet.



Johnson Field

The resumption of football in 1908 prompted the Athletic Board to initiate a regular awarding of letters to those players who would in future meet certain specific standards of performance and spirit. These "block Ws" would be 8 inches for football, 7 for baseball, 6 for basketball, 5 for track, and 4 for tennis. An awarding of a letter would not come "automatically," but only when the Board had deemed one's performance to be "worthy of the honor." An athlete had to be "in good standing . . . at the end of the season." Women could qualify "in basketball."

Ceremonies of award came at banquets, or in chapel or convocation, with chancellor and coach speaking in behalf of school and players. Editorial comments acknowledged that recipients had "worked long and faithfully" for the school and had met the academic line as drawn by the faculty. Once awarded a letter, the bearer could then wear an official sweater with "banded sleeves," one band to designate each year "for an earned letter." "A star" above the bands distinguished one as having served a year as "captain." "Reserves" received their "Rs."

March 8, 1911, the lettermen formed their "W" Club – with aim "to promote all branches of Athletics in the Nebraska Wesleyan University." The "charter members" were highly enthusiastic, and The Wesleyan registered "hearty approval and support." But, the fever didn't last, the "Club" slipped into inactivity, and "revivals" recurred without lasting effect. In 1916, new members rephrased their central goal, "to boost athletics at Wesleyan by getting in touch with the high schools of the state." Thirty lettermen, all "noble Coyotes," in 1920 and with Harold Carr as their president, returned to the old purpose, "to stimulate better athletic spirit and ideals at Nebraska Wesleyan." Prodded by Dr. Harry Taylor, alumnus and member of the Board of Trustees, the "W" Club took the responsibility to sponsor "hospitality" for visiting teams. As the football season rolled to its close in 1920, the Athletic Board and the "W" Club had joined to issue new rules to govern the awarding and the wearing of the "Ws." The lettermen had conformed to the specifications of the N.I.A.A. Only lettermen could elect the captain for their particular sport. Wesleyan's "W" Club seemed now geared for permanent action.

Wesleyan's catalogs annually printed the "eligibility rules" which the Nebraska Inter-Collegiate Athletic Association had established. At Cotner's urging, the delegates from the several schools dropped, in January, 1909, the rule which required a player to have served already a semester's residence at his institution; subsequently, any new student could play if registered for and passing in twelve hours of work, or an equivalency if registered for courses other than in "the college." The wording made it clear that "the boys" enrolled in the "academies" were eligible to play "under the rules." Bellevue, Central City, Cotner, Doane, Grand Island, Hastings, Kearney, Peru, Wesleyan, and York comprised the membership. Gregg McBride, as State Conference Sport Correspondent in 1920, reported that the N.I.A.A. had twelve members; Bellevue had fallen from the ranks, but Midland, Wayne, and University of Omaha had joined.

The teams under the direction of William G. Kline made a clean sweep of the championships in Nebraska during the year, 1915–1916 – football, basketball, baseball, tennis, and track and field. As of the end of that year, a "score sheet" disclosed that Nebraska Wesleyan had garnered nine successive state championships in tennis, six in basketball, four in football, five in track, and "many baseball honors." Within a year's time, "the dispute with Kaiser Bill" began to draw away in increasing numbers the young men who might have extended nearly untarnished the record of Kline's "banner years."

The Coyote of 1909 pictured Wesleyan's "Girls' Basketball Varsity Team." Despite the team's continued victories against opponents, the faculty, November 2, 1910, voted "that the women not be permitted to engage in intercollegiate games of basket ball." Wesleyan's women had occasionally played an off-campus team, but "inter-class competition" provided "the chief outlets." These class teams, including those from the Academy, engaged in spirited competition.

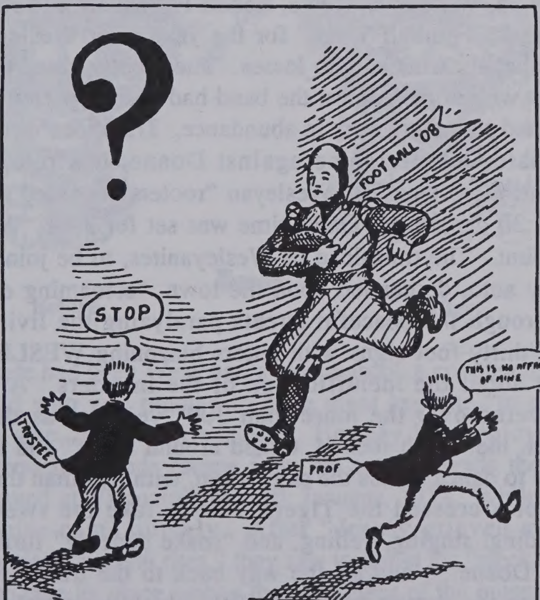
A "Tennis Club" for women was of major significance, and by 1917 more than one hundred of the young ladies crowded the schedules for uses of the six courts. Among their assumed duties was the care, upkeep, and repair of the courts. As reported, they were enthusiastic.

When it came to the classes in physical education and certain associated endeavors, the women left a record of impressive participation. To strive for a degree or for teacher's certification, one engaged in four semesters of required "P.E." In their "navy serge or flannel blouses and bloomers, and gymnasium shoes," the women exercised in standing and walking routines, Swedish calisthenics, German marches, games, folk dancing, wands and dumbbells, gymnastics with horse and bar work, and basketball. Each paid her semester's fee of $1.00. Many moved into "advanced work" and displayed their "fancy steps and gestures, grace and cleverness" and "gymnastic art" before sizable audiences who, on special occasions, paid a "15¢ doorcharge."

For everyone, P.E. had the principal aim "to enable the students to sustain and improve their health during their university careers, and to aid them in the formation of habits and hygienic living." As an editor of The Wesleyan noted, too many of the "baby dolls" found it irksome to take the time to go to the gymnasium "to add to their beauty by daily exercise." Apparently, too many of the young ladies preferred "bonbons and late hours." By 1920, one change had crept in, the middies were "all-white" and the bloomers were black. Dr. Ruth Warner gave each enrollee a physical examination each semester during her freshman and sophomore years.

For the men, physical education was simply more strenuous, with many of them engaging in the varsity sports. They donned the trousers and sleeveless shirts as prescribed by the Y.M.C.A.; and, after the War, Dr. Harry Taylor was their consulting physician.

As "confidence in Clevenger" mounted and with the retirement of Chancellor Huntington, the time seemed right to bring football back to the Wesleyan campus, and the opportunity brought forth one of the more significant events in the school's history. In September, 1908, Ben Mickey and Robert Isham procured more than 400 signatures from returning students and then headed a delegation to place before the faculty a request to reinstate football. The Wesleyan for September 25 blazed forth the good news in bold headline. The evening before, and after having discussed the matter for more than an hour, the members of the faculty at 9:30 announced their approval. A first "season" of no more than three games could ensue, and each player had to have "a standing of not less than eighty-five percent in all studies." Also, the faculty must now have an additional member on the Athletic Board. Rose and Turner had led the support among the professors, only three of whom dissented. Dr. Huntington, now "Professor of Bible," requested that he be recorded as "opposed." Writing of the occasion some nine years later, B. Z. Stambaugh reminisced that "savage devotion to tiddley-winks" had finally given way to the game of football.



Football's Return

Twenty-five men had already been "working out" and ten others were known to be ready to join the pack. They soon sported the "moleskin" and became "busy pig skin chasers." The chapel-convocation of the 26th became one of "much speech making." Robert Isham presided, Professor P. C. Somerville spoke for the faculty, Ben Mickey "lauded the decision," Harry Johnson led in college songs and Ben Beck in cheering, and Clevenger brought the assembly to its feet when introduced as "our little general" – and again when he quoted President Theodore Roosevelt, "Play fair, but hit the line hard." The spirit at Wesleyan was prepared to engage in "the greatest of all intercollegiate sports."

That first season recorded one "credited win" and then two losses – to Doane and Hastings. A finale saw culmination in the first annual football banquet. The "deserving players" received their "Ws" from Chancellor Davidson, Bob Isham had served as the first captain, "Carrie" Simonds would be at the helm in 1909, and "football fever" began to rise for the next year.

Tied games and a final loss came from scoreless "punting duels," and 1909 passed by with parades through University Place, with the band out in front, with a singling out of Doane as "chief rival," and with the banquet and the awarding of letters to be highlights. In 1910, five losses against one win did not bring abatement of enthusiasm for the game. One problem had arisen, for not enough "scrubs" had been willing to stick with the regimen to offer sufficient "practice competition" for the varsity.

Although there seemed to be little mourning over the frustrations of 1910, Clevenger's resignation may have been reflection of his personal disappointments. William G. Kline built quickly upon the excellent foundations which Clevenger left behind, and 1911 proved to be a season for champions. Ray B. McCandless, Guy Chamberlain, William L. Ruyle, Robert F. Sandall, and Roy J. Gomme made the "All-Nebraska Football Team" for the year. For Wesleyan, the sweep had been a clean one, six wins and no losses. The faculty voted to shorten classes to avoid conflicts with home games; the band had special permits to assemble early, and pennants and streamers were in abundance. Traditions were accumulating.

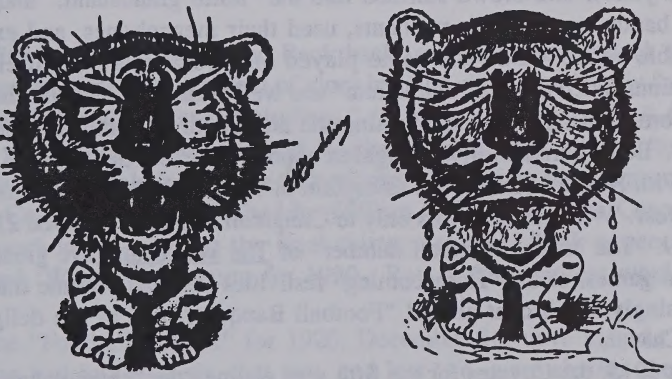
The late October game against Doane, in Crete, created the most excitement, and more than 200 Wesleyan "rooters" boarded a special five-coach train for the 1:30 departure. Game time was set for 3:40. Wesleyan's reporters gave full account. The train-load of Wesleyanites, to be joined with others who had arrived by auto, descended upon the town, "screaming enthusiasm . . . and thundering through the peaceful streets paralyzing the living and waking the dead." Five "thirty-foot signs with letters blazoning WESLEYAN COYOTES" left no doubt about the identification of the invaders. A mood of cautious optimism hovered over the more than 300 "yelpers" as the first half ended scoreless. But, the "earth rocked, turned around twice" and the "sun rose, sank and rose again to dance across the sky" when, with less than three minutes of time left, the Coyotes crossed the Tigers' line to take the sweet victory, 5 to 0. Parading, winding, singing, yelling, and "snake dancing" further punctuated this "Conquest of Doane" – and all the way back to the train. Part of Wesleyan's display had been the sixteen purple blankets which the members of the Freshman Class had that very morning presented "in chapel" to the team. Roy A. Wilson had poetically resolved that –

We go to Crete five hundred strong,
And take the college band along;
That also we do march around
And shake their institution down.
Like Is-ra-el who long ago
Took Jerico by rooting so.

There would be other similar migrations to Doane, and the Tigers' boosters would likewise crowd into the spaces of Johnson Field.

Special Train to Doane

Will You Be On It? --- Don't Be a Piker



Also at Crete had been Wesleyan's new mascot, a coyote cub who bore the name "Shaggo" and who was reputed to have great appetite "to eat up Tigers." "Shaggo" grew in size, but not in wisdom. He may have enjoyed security of captivity, but he frequently made escape from his pen to invade the neighborhood hen roosts. Interrupted at Vifquain's in early January, 1913, "while eating his last chicken," his demise came quickly. After "deeply grieved mourners" had administered appropriate "funeral rites," they saw to it that his "sleek, shiny pelt was properly prepared to take its place among the specimens of the museum." His spirit was "to march on" as long as "Coyotes played for Wesleyan." Late in 1916, "Shaggo" had a successor of brief influence, "Pep, the Purp."

According to rules, a gridiron was 110 yards long, a team had three downs to advance the ball ten yards, a pass could be no more than 20 yards beyond the scrimmage line, a player had to keep one foot on the ground when tackling (no "flying tackles"), a touchdown counted five points, a "field goal" added three points, a goal following touchdown brought one point, and "the safety" was worth two points. Changes of rules in 1912 brought as least four significant adjustments: the field was reduced to 100 yards in length; a fourth "down" was added to make ten yards; a forward pass could be for any yardage; and the "onside kick" was eliminated.

Again, in 1912, Wesleyan took the "State Championship," and a cartoon depicted "The Modern Joseph" – a great shock of wheat with a football as head denoted N.W.U., with the lesser seven shocks all bowing down in worship or lying prostrate upon the ground. These latter represented Omaha, York, Grand Island, Hastings, Doane, Cotner, and Bellevue. Kline's team had suffered defeats when playing South Dakota and Colorado College. Ray B. McCandless as "Right Half Back and Captain" had led the team. With one hundred sixty in attendance at the annual banquet, in the Lindell Hotel, Chancellor Fulmer likened football to "the game of life; it teaches one to do things well and develops in one the ability 'to stick.'" How "things" had changed at Nebwesuni!

Kline's successes continued. Enthusiasm for football seemed nearly to burst all bounds on the campus. For 1913 expectations were that the Coyotes could successfully challenge the University of Nebraska. Approximately seven hundred rooters for yellow and brown stormed into the "north grandstand," and they wore their arm bands, waved their pennants, used their megaphones, and exuded their "indomitable spirit." But, the game played on Nebraska's "Cornfield" left the Coyotes minus much of their "epithelium" and well "skinned" – on the short end of a 7 to 42 score. Earlier losses to Morningside and South Dakota had been similar in proportion. Better fortune followed against opponents within the N.I.A.A.

With Howard A. Durham as captain in 1914, Kline's Coyotes had probably their best year. With a narrow loss only to Creighton, the team amassed 211 points to its foes' 29. The annual "football number" of The Wesleyan gave great review of players and games, of the "Homecoming" festivities that had become traditional, of the increasingly significant annual "Football Banquet," and of the delights of the "Rally in Chapel."

In 1915, the Coyotes for the fifth year claimed the "championship," but the University of Nebraska had again "husked the Coyotes" – this time on Johnson Field, and the 30 to 0 "whupping" hardly dampened the continued praise of the game. Howard Durham and Dwight "Punk" Williams had left their marks. When the championship slipped away to York in 1916, Kline opined that "the spirit had weakened" on the Wesleyan campus. "Bish" Hughes had joined Williams as one of the Coyote's best. The Athletic Board showed a profit of $250.84 for the season.

1917 was a wartime season of increased drubbings. Cotner's Bulldogs emerged as the new "State Champion," and the Coyote's loss to them was considered a greater disaster than the one to the University of Nebraska, whose "Cornhuskers" had "played all around our pets," 100 to 0. Too many sprained ankles had handicapped the Coyotes who began their season with only three returning lettermen. Only Kline's "patience" had kept the team together. The Wesleyan in its "football number" referred to "a jinx" which had followed the team through its "disastrous season."

Football became in 1918 a wartime casualty on many small campuses. When "Coach Beck" was called to "the service," and with the bulk of experienced Coyotes playing on "army teams," Wesleyan seemed destined to join the ranks of the "idlers from the game." But, Max Towle, a former "Cornhusker" whose middle name was rumored to be "Hardwork," agreed to coach, a reduced season of four games emerged, and "the fever" returned. The Wesleyan rallied to the cause by printing the college's yells – "for all to read":

Boom-rah, Boom-rah-an;
We-We-Wes-ley-an
Ne-Ne-Ne-braskan
O-o-o-o man!

Ki-Ki! Ki-Yi!
Wesleyan Coyotes
Yip-yip – Yip-yip
Y-e-o-u-w!

Ho – For the Coyotes
Ho – For our U –
Ne-bras-ka
Wes-ley-an
N. – W. – U.

With "the boys" back, and Beck back, and times nearly back to normal, football returned to its former height of glory in 1919. Wesleyan's only "conference loss" was to York and its "several hirelings." The members of the N.I.A.A. charged York with playing ineligible men, and Wesleyan joined with others "to refuse to have further athletic relations" with that college. The game for Homecoming was against the Cotner Bulldogs, coached by William G. Kline, and the Coyotes scored the only touchdown – during the final thirty seconds. Beck expected fifteen "experienced 'W men'" to return for 1920. Ray B. McCandless would be their coach.

The "Football Edition" for 1920, December 16, gave historic summary. The Coyotes had just won six, tied two, and lost two, were sharing the title with Doane and Grand Island, and had outscored their opponents 191 to 55. Wesleyan's victories had been "brilliant," her "ties" had been "well-fought," and her defeats had been "honorable." Paul Schlichtemier, "Bill" Kahm, Rufus DeWitz, Harold Carr, and Bryan "Pink" Harrell made the all-conference team, and 1921 promised to be a very good year.

Basketball, too, brought to the campus many moments of high enthusiasm. Added were the spirited rivalries between the teams of the faculty and seniors, between the stalwarts of the classes of the College, Academy, and independent departments, and between the competitors from the literary societies. Chief intercollegiate opponents were the other members of the N.I.A.A. and the University of Nebraska. Spectacular were the many triumphs to come under Kline's command and as played, beginning in 1912, in the new, much larger, and student-constructed gymnasium.

Clevenger's teams of 1909, 1910, and 1911 fared well in and out of their small gymnasium, and as experts at speed they took full advantage of the change of rule which enabled a player to shoot for a basket after "a dribble" – if done "as a continuous passage of the ball." Also, as means "to hold rough playing to a minimum," five fouls would oust a player from the game. Often crowds pushed into the small gymnasium to such extents that players had insufficient room for their "movements and team work." In 1909, the Coyotes won a clear championship and had even triumphed mightily over the University of Nebraska. Carl Meyer, Carroll Simonds, Robert Isham, Ralph Swan, Ford Kuns, Ben Beck, along with Sterling Vifquain and Asa Lehman, performed valiantly. A late season game with York in 1911 was twistingly dubbed by a reporter to have been the "Last Football Game," and it must have been a rough one to win.

Under Kline's tutelage, the Coyotes for a succession of six years garnered the "Conference championships" and also recorded an impressive number of wins, with few losses, against teams from the University of Nebraska. Not until 1917 did the Wesleyanites emerge from a series of games that had been "hardly successful." That season had ended with a "dull sickening thud."

During the five years ending in March, 1916, Wesleyan's players had out scored their opponents 3025 to 1441. For the season just finished, the 20 wins to be appraised against two losses called for editorial explanations, and a campus penman professed the following: athletes who "play the game for the game's sake"; "the support of the student body"; a coach "who puts values ahead of mere winning"; and men who are of "high ideals and Christian aims."

Wesleyan's student-built gymnasium had proved a boon. The "new suits" in 1913 were much more sporting, and "the school" paid for the shoes and in future would lift that "dreaded drain" from the pocketbooks of the players. Rules, by this year, permitted the "one-hand dribble," and they prohibited "blocking with body and arms" to eliminate "the roughness which had arisen from such maneuvers"; also, when making a "freethrow," a player had a "ten-second limitation" – to prevent any advantageous loss of time, and to step across the line cancelled any point and caused the ball to be tossed "at center court between the two centers." The freshman class had provided a scoreboard.

A loss to the University of Nebraska early in February, 1913, prompted a writer for The Wesleyan to comment about the "vulgarity and indecency" of certain "coarse rowdies" from the University who sang lustily the "Hell Song" which Chancellor Avery had banned there – "Hail, hail, the gang's all here." So it was that "degenerates" had descended upon the campus of the Coyotes. In 1914, split victories called for a "rub match," to be played in the city auditorium." When the Coyotes won "against the State," 31 to 19, exultant enthusiasts from University Place surged along "O Street" – "a bit out of control" and "more like roughnecks than gentlemen."

A long poem of praise to "successful basketball" appeared in 1915's The Coyote, and that season's many victories and few losses had inspired these final lines –

In the old Nebraska Wesleyan
Reigns a wholesome peace and quiet;
Quiet, and a deep contentment.
Now our warriors, breaking training,

Smoke the pipe of peace and ponder,
Ponder o'er the next year's conflict.
All is well within the College,
In the College of Old Wesleyan.

The stalwart "warriors" had, under Kline, been Ray McCandless, Hugh Clark, Albert Garey, Ralph Swan, Alton L. Keester, and Earl L. Hill. To join the ranks had come Raymond Johnson, Warren Kline, Leonard "Bish" Hughes, Wendell Hussey, and Harold Vifquain. Extending the victories would be Clyde Anderson, Gayle Grubb, Verne Fetz, and Merlin Cozier. Gate receipts had in 1916 nearly balanced income with expense; in 1917, a year not of such "high grade basketball," a surplus of $190.38 had come from the income.

With the Armistice, November 11, 1918, came a quickening of the pulse for a full schedule of basketball. Coach Schissler found the going to be tough against the "normalites" and "pedagogues" from Peru, Wayne, and Kearney, and failure before Doane occurred because the Coyotes were "heavy of feet." Nevertheless, the season's showing was "respectable," and Wesleyan had refused to enroll "persons who had come just to play basketball."

After Beck's return and with McCandless taking the reins, some rebuilding set in and certain defeats caused chagrin. "Pink" Harrell and "Klink" Folsom joined the ranks of the more "stalwart," and their "terrific floor game" and "bang-up ball" retrieved a share of victories from the jaws of defeat.

When it came to baseball, few contests attracted more attention than that of the annual faculty-senior game – that is, when the members of the faculty could muster a team. On each occasion, "dignity and distinctions were forgotten," and Dean McProud, the star pitcher for the professors, once suffered a broken nose when hit in the face by a "batted ball." Of less general interest were the inter-class and inter-society games.

Faculty Baseball Team, Spring 1911

Standing: F. A Alabaster (Greek and Latin); Herman Churchill (English); Clark A Fulmer (Dean); W. G. Bishop (Registrar, Geology and Geography).

Sitting: H. A. Enyeart (Voice Culture); Z. G. Clevenger (Coach); M. J. Evans (Commerce); R. J. Scarborough (Geology and Geography); J. C. Jensen (Physics).

Of great fame was George V. Farthing, known as Wesleyan's "great left-handed pitcher." He nearly always kept his "batting opponents . . . helpless" and in 1910 signed to play with the professionals. Spectators took for granted that Kline's teams would win nearly all games, and editors of The Wesleyan often stated that the Coyotes' opponents had again succumbed before the "Irresistibles." State championships came regularly. "Rooters" often filled the Wesleyan grandstand.

With intercollegiate baseball in a condition of recovery after 1918, a humorist of "The Periscope" contributed a short article on "Bible Baseball" which he had borrowed –

> Eve stole first and Adam second. St. Peter umpired the game. Rebekah went to the well with the pitcher, while Ruth, in the field, won fame. Goliath was struck out by little David. A base hit was made off Abel by Cain. The prodigal son made one home run. Brother Noah gave out checks for rain.

The pace of play on Wesleyan's diamond had picked up somewhat by spring of 1921, but editors found it difficult to persuade "the campusites" to forsake "their comforts, leisure and ease . . . to turn out." The Coyotes did "take the honors" for the conference.

"There is room on the track for everyone . . . . Get out and try!" So went the appeal in The Wesleyan on an April day in 1909. Running, jumping, putting the shot, and throwing the discus or hammer were to be learned and improved. The annual "field day" was preliminary to the intercollegiate meet, and Clevenger turned his squads into chief contenders for the "championship." Beginning in 1912, Kline's teams successively triumphed over their adversaries during the seven years of his tutelage. In 1913, Coyotes topped all but four events in "the former list of college records." Guy Chamberlain, Ray B. McCandless, and Roy A. Wilson had left heavy marks.

College Records

100-yard dash – Anderson, '10	10
120 high hurdles – McCandless, '11	16 1/5
Mile – Gillilan, '12	4:46
220 hurdles – McCandless, '13	27 3/5
440-yard dash – Chamberlain, '13	54 1/5
880-yard run – Chamberlain, '13	2:05 2/5
880 Relay – McCandless, Wright, Werner, Chamberlain, '13	1:35 4/5
Shot Put – Johnson, '13	40 ft.
Hammer – Mamer, '07	106:5
Discus – Hull, '13	114 ft.
High jump – Wilson, '13	6 ft. 1/8 in.
Broad jump – Wilson, '13	21 ft. 6 1/2 in.
Pole vault – Wilson, '13	10 ft. 10 in.

In March, 1914, Wilson sent to the readers of The Wesleyan another of his prosaic rhymes, and he dedicated it to "The Track Man":

> The track man dons his scanty toga, in March, when winds are cold and bleak; he plows through snowdrifts and through bogs, and gets mud spattered on his beak. While other men wear coats fur lined, or hang around where fires burn; he, cotton clad, puts miles behind and does not give one single durn. He does not feed on fudge or cake, but eats tough beef or mouldy prunes, and if he lollygags at all, he has to do it afternoons . . . . Yet for his labor and his pain, he asks of you but one small boon: save up your dimes and take a dame and see a meet some afternoon.

R. A. W. wrote from personal experience and he had caught the spirit. The triumphs continued.

In 1915, Raymond W. Johnson garnered eighteen points in the state meet, topped all his competitors, and received "a silver loving cup." The Coyotes had become accustomed to a keeping of the championship "at home." In 1917, the "javelin throw" entered the contest, and Wesleyan's men took up "the spear" with eager aspirations. That spring, the track of Johnson's Field had received "several new loads of cinders," and experts rated it to be "one of the finest in the midwest." The coming of war put dampers on enthusiasm, but Wesleyan's teams fared better than the others within the conference. In 1918, with the scarcity of participants, the Coyotes more than doubled the collective score of their competitors in the annual meet for the title. Recovery from the war's impact came quickly, but not until 1921 did Wesleyan regain its championship when, with great enthusiasm and at Johnson Field, the Coyotes almost equalled the "combined scores" of their opponents in the N.I.A.A. Paul Martin, a junior, broke two conference records – one for the discus, previously held by Howard A. Durham, and the other for the javelin, previously held by Lawrence A. Quante of N.W.U. The future of "track and field" for Coyotes was promising.

By the end of May, 1909, the names of Harold R. Partridge and Leroy Scudder had, as "tennis champions," become nearly legendary, for they were virtually beyond the reach of rivals. In 1911, Partridge was joined by Boyd M. Raynor, and the triumphs over all adversaries continued. During the contests of 1914, Warren D. Kline, Frank E. Garey, and John W. Hussey crushed their opponents. 1917 marked an eleventh year of winning in tennis, and Wesleyan's players had lost but three matches in ten years.*

Tennis became nearly a casualty of war in 1918, and the seldom used courts deteriorated into "weedy conditions." The women cleaned the courts in

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*A "Booster Club" for athletics at Nebraska Wesleyan began in 1970 to induct each year into a "Hall of Fame" graduates who had distinguished themselves for a minimum of two seasons in a major intercollegiate sport. From these years, 1908–1921, inductees (some honored posthumously) at this writing are: Morton P. Brunig, '16; Howard Adam Durham, '16; Clarence J. Folsom, '21; W. Max Gentry, '19; R. Arthur Greenslit, '13; W. Leonard Hughes, '19; Raymond W. Johnson, '16; Benjamin H. Mickey, '10; Harold B. Muffly, '14; Paul Schlichtemeier, '21; Ralph E. Swan, '12; and Dwight L. Williams, '16.

April, 1918, and they resumed "play." But, too many wore shoes with heels, and the "bad ground conditions" became even worse. When more constructive attention turned to the courts, the United States Lawn Tennis Association had designated a new "scoring system," effective in 1920. The game was to be "loveless" and without "the deuce" – perhaps more masculine and more gentlemanly. No longer were the scores to be "one love," or "two love," or even "deuce"; but, for the server, "one in" and "two in" and for the receiver, "one out" and "two out," etc. "One all" and "two all" could follow; and after a "three all," the player first to gain a two-point lead won the game. No more would one be permitted "legally" to say, "The 'deuce' you say!" So it would go for a while.

No doubt about it, the athletic triumphs during the years prior to American participation in World War I had done much to boost the growing fame of Nebraska Wesleyan. The school's leaders and supporters had been and were to continue to be systematically at work to keep the institution before the public's eye. Postal cards with their several views of the campus and buildings were always "for sale at Beebe's Drug Store." Often, a "Wesleyan Booth" at the State Fair distributed "advertising postcards" and bulletins, and various professors were in charge of the college's exhibit. The chancellors regularly reminded the ministers of the Methodist conferences that Wesleyan needed a "tremendously active propaganda . . . to secure a greater attendance." Chancellor Fulmer's "Wesleyan on Canvass," a lecture with 150 sterioptican slides "in color," proved to be amazingly effective in both churches and in high schools. Members of the faculty and "advanced students" helped "to put Wesleyan on the map" as they judged and evaluated "many music, debate, and athletic events."

A major step was taken in April, 1917, to initiate an annual "Open Visitors' Day" – renamed in 1918 to be "High School Day." Despite heavy rains and the disquietude of entrance into war against Germany, more than 300 guests toured the campus and buildings to see displays and experiments, some with explanatory lectures, presented in the classrooms, laboratories, and studios of the several departments and "Schools." Lantern slides, a moving picture, demonstrations of "china painting," entertainment sponsored by the Conservatory of Music and the School of Expression, and special invitations which directed the visitors to the library, Huntington Hall, the rooms of the Y.M.C.A., Y.W.C.A., and Woman's Wesleyan Educational Council made telling impressions upon those who had come. Of course, everyone partook of refreshments.

When graduating seniors from nearby high schools responded to invitations for the final Friday in April, the "High School Day" of 1918 narrowed the focus to that of more definite recruitment. The "Wesleyan spirit," as reported, delighted the approximate one hundred guests, and "entertainment" began with a chapel-convocation. Added to the previous year's program were volleyball games in the gymnasium, a picnic lunch, and the inter-class track meet which the freshmen won. Editorial opinion appraised the whole performance to have been a "bell-ringing event" and a "huge success."

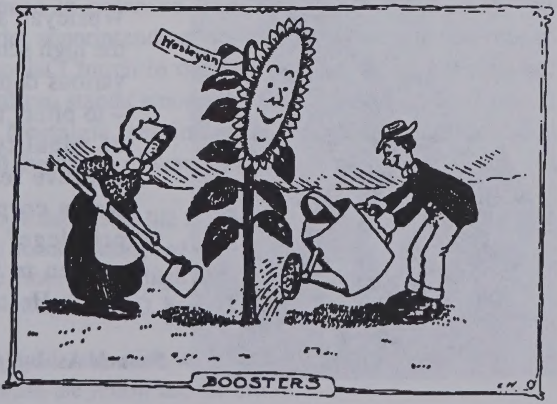
The "Days" of 1919, 1920, and 1921 were also "gala affairs" – with added features to bring lunch and supper in the cafeteria, a baseball game with Cotner, and a "Mixer" and special performance in the C. C. White Building. The competitive skits of the classes, known as "College Night," became the "special performance" in

1920 and 1921, and the 400 prospective freshmen noted each year the extent to which more than two thousand spectators could overcrowd the auditorium to "standing room only." The Purple Dragons, a new honorary society for senior men, served as hosts in 1921 to the visitors from fifty-seven different high schools, with the largest delegation coming from University Place. The members of the "W" Club had become more active in their efforts to advertise Nebraska Wesleyan. Editors of The Wesleyan urged all students "to think Wesleyan, breathe Wesleyan, and talk Wesleyan," and to be ready to receive the guests and to show them "a good time." Ambitious had been the expectations in 1921 when approximately 2,250 high school seniors had been invited. Chancellor Schreckengast was always a key figure.

Not to leave too much to mere chance, the Board of Trustees on June 2, 1920, provided for a Department of Publicity, and Dr. Alice V. Hunter, as "put in charge," set out to spread "far and wide" the news of the institution. She taught classes in journalism and Latin, directed a "lyceum bureau" to book "speakers from the campus," and served to coordinate communications with church groups, alumni, trustees, members of the faculty, and students.

Almost as if preparatory to an assisting in the new publicity, the two "Ys" had put together in February, 1920, a program "for advertising the school." This so-called "Road Show" aimed to elicit much laughter by means of musical and dramatic skits, a mock wedding, "acts of prestidigitation," and representations of the "agonies of eating at The Greasy Spoon." The two "Christian Organizations" in 1921 split a profit of more than $200 from the opening performance, for which the viewers paid "35¢ for one and a bargain at 70¢ for 'two.'"

Probably as result of suggestion from Chancellor Davidson, students formed in the spring of 1909 "The Booster Club," and its purpose was to promote the university, to "Talk about her, sing about her, and yell about her!" Formally, the members of the "Club" came from the four classes of the College and from the "Schools," but purpose was to enlist all students in active praise and support of the enterprises which tended to make of Wesleyan "a larger and greater school." Urged to "sport badges" and to carry pennants, the students were to advertise to their friends and to other young people that "the best university in the West is located at University Place." As "boosters of enrollment," enthusiastic Coyotes, who had caught "the spirit," had, so they were told, more influence "than a hundred field secretaries or scores of eloquent sermons." Dean Alabaster, in May, 1914, challenged each student to return in September with an additional recruit. Not only were summers to be good times for advertising, but each vacation offered widespread opportunities to strengthen the institution. Of course, to knock or to complain would do great harm, and the "Boosters" reminded their associates that much was "at stake."



The Booster Club, as such, ran its course in about five years, but other groups and persons pressed on toward its goals. Some "business men" of Lincoln and University Place in January, 1916, organized another "Booster Club" to purchase tickets "in support of athletics as Nebraska Wesleyan." For the State Basketball Tournament in March, 1917, many of Wesleyan's students prepared "to get to it and mix and to interest" some of the expected thousand "high schoolers" to come to the campus of the Coyotes. Each year thereafter, the "State Tournament" offered opportunities for recruitment of students by students. Those who revived again the "W" Club gave much diligent attention to the selling of their alma mater. Harold "Jit" Carr, as president of these lettermen in 1921, exhorted his fellow athletes to write friends, to "invite them to visit," to "greet strangers on campus" and to "show visitors around." Members of the emerging fraternities and sororities were among the most effective "boosters" of "the land of the Coyote." Editors of and writers for The Wesleyan often gave their bits of foretelling, to predict that the Wesleyan of the future would be one of "brilliant bright mornings" and many "new buildings." Gregg McBride, as "temporary editor," May 1, 1919, acknowledged that Wesleyan had been well advertised throughout Nebraska, but he found those efforts to be insufficient. In his opinion, "Wesleyan representation has not been out enough," as individuals or as groups – teams, orchestra, glee clubs, quartets, or gospel messengers. Each one who wore the colors and carried the standards of Nebraska Wesleyan seemed to be actively engaged in effort to increase the numbers of "prospective freshmen." This poem summed up the mission –

If you think your school's the best, Tell 'em so.
If you'd have her lead the rest, Help her grow.
When there's anything to do, Let the fellows count on you –
You'll feel bully when it's through, Don't you know!
If you're used to giving knocks, Change your style.
Throw bouquets instead of rocks, For a while.

Francis Ashbury Alabaster, Dean of the College

Dean Alabaster stated well and at considerable length his case for the institution. His praise, recorded in The Wesleyan, May 11, 1918, focused upon "the highest in scholarship, in ideals, in morals, in potential service." Nebraska Wesleyan's primary purpose was to take the high school pupil "and introduce him to various departments of human knowledge" – to offer "a program of sound scholarship, of ideality, of broad sympathies, of effective service." At Nebraska Wesleyan was a corps of teachers "whose happy privilege" was to help young men and women to find "their largest place(s) in life." He closed with this question: "Do you wish to become a power for the highest good, and one of the real leaders in your community?" The challenge called for those of ability, ambition, and determination.

Many of Wesleyan's zealots had thrown "bouquets"; and students, members of the faculty, and alumni had added theirs. The issues of The Coyote and The Wesleyan preserve an assortment of nostalgic verse and prose. Departing seniors and older alumni with fond remembrances were often "full of their subject." Having penned a brief summary of the school's history, a writer for The Coyote of 1910 concluded:

> With such a history of sacrifice as this; with a college that has sturdiness and stalwartness to endure through the despairs of financial gloom; with such well equipped buildings as we have; with such an ideal city as we have; with a scholarly faculty as we pride ourselves upon; with such a college spirit as often runs wild and rampant among us; with such students as we know ourselves to be, rich in possibilities, unswerving in devotion, and indefatigable in labors, there must necessarily come to be a greater and grander, a better and nobler NEBRASKA WESLEYAN UNIVERSITY.

For The Wesleyan, another devotee had added an additional touch: "Wesleyan stands as the highest exponent of true culture and practical Christianity." In 1909, Anna Darnall included these lines for her "Senior Song" –

Ever we'll love thee and honor thy name;
Ever we'll bring thee our laurels of fame.
Hail Alma Mater! Hail and farewell!
May we ever guard thy ideal well.

After several years, Dorothy M. Seabrooke, '04, may not have wished for change:

Dear Alma Mater still is she
As in the days that used to be;
For her all love and loyalty
As in the days that used to be.

Common were references to Wesleyan's "past unique career" and to hope that the school's officials should do more to preserve traditions and reminders of the progress made. Lincoln's "district superintendent" in 1914 addressed the Nebraska Annual Conference of the Methodist Church in these terms: "Nebraska Wesleyan, our own loved and valued institution, stands among the fairest assets of Methodism in our great commonwealth." Nostalgia, sentiment, and dedication found fresh meanings as the nation faced into the winds of war, 1917:

O college days, were life is new,
Where honor's strong and friends are true,
Where dreams tower high and then come true,
Sweet college days, O, here's to you!

O Wesleyan – thy name we crown,
Long wave the yellow and the brown,

E'er to thy name may we be true!
Our Wesleyan, O, here's to you!

For The Coyote in 1918, Elsie E. O'Neal said "Farewell" –

We must bid you now adieu!
On the old tasks we no longer dwell,
Other duties are calling anew.

So it would always be for many who went forth from the paths and hallways of the college.

One might wish to know of the enticements which had lured students to the campus of coyotes and the yellow and brown. The Coyote for 1921 summed up the attractions: "Life without a college education is a thorn without the rose . . . . In all lines of Sport, Oratory, Debate and other desirable College Activities Nebraska Wesleyan is second to none." To Isaac Butler Schreckengast, when inaugurated as Chancellor, at Commencement, 1919, Bishop Edwin Holt Hughes gave a "Charge" and directed him to be mindful of "eight circles of constituency": the general public, the educational public, the church, the city, the alumni, the trustees, the faculty, and the students. But always of prime concern had been, and would continue to be, the "constituency" of the students.

The chancellors, members of the faculty, trustees, ministers of the Conference, and editors of the school's publications kept constantly before the public's eye the importance of a "college education" and the excellent ways in which Nebraska Wesleyan could provide that education. Wesleyan's credits and degrees were "honored everywhere"; her graduates enjoyed "prestige"; nearly all "other states" accepted her "teachers' certificates"; her students were "the best representatives" in athletics, forensics, music, and art; the "high standards of instruction," the laboratories with the finest equipment, a rapidly growing library, and the "close personal touch" between teachers and students sent forth those who would excel as doctors, lawyers, engineers, and public servants; its student body was large enough "to attract young people" and small enough "to preserve individuality"; the environment of University Place was "healthful and inspiring"; the college's "social conditions" could not be surpassed; and its total emphasis was the "upbuilding of Christian Character." Editors of The Wesleyan in 1919 and 1920 presented these "Reasons to attend college," and Nebraska Wesleyan, of course, met all the criteria and made "all things" possible:

It develops one's power and increases efficiency.
It enlarges the world one really lives in.
It is a great step towards success in life.
It will give valuable and cherished friendships.
It makes one a better companion for himself.
It helps one to wisely choose his vocation.
It contributes to the development of a noble character.
It creates memories which keep one always young.
It lifts one into a higher social and business realm.
It forms habits which are wholesome and serviceable.
It gives one confidence, self-respect and power.

Yes, a readiness to enter into the 1920s was quite evident.

One of the gauges for the good health of a college is its enrollment. Wesleyan's leaders were inordinately proud of their "college of liberal arts." We should remember that the "college" began as the smallest part of the new "university" and would not become the largest until 1907 and 1908 when its numbers surpassed respectively the Academy and the Conservatory of Music. Too, in its total enrollments, Wesleyan had quickly emerged to be by far the largest of the protestant denominational schools in the State. A spot check reveals that enrollment for the "College" during these years crept promisingly upward: 1909, 323; 1912, 372; 1915, 455; 1919, 494; 1920, 589.

Prior to 1917, those who had "graduated" from the other divisions and schools of the university nearly doubled in number those who had earned degrees from the "College." As Nebraska's towns established their four-year accredited high schools, the demands on Wesleyan's "Academy" decreased; the more than 200 students of 1906 had dwindled to 44 by 1920. The "Teacher's College" registered a less steady pattern, but the 117 of 1909 had reached 237 in 1916 and then had surged, from a wartime slump, to 265 in 1920. The Conservatory of Music, with 319 in 1909, had years of decline; but a post-war rally rereached the level of 1915 at 236. Total enrollments, including all "repeats" to be counted in all departments, "schools," and the sessions of "summer school," moved at times parallel to the College: 1911, 1270; 1914, 1253; 1917, 1270; 1920, 1440. The sharp upswing which followed World War I was not reflected in the numbers for "Art" and "Expression," as well as for the Academy.

The succession of editors for The Wesleyan kept constant touch with the pulse of the College of Liberal Arts, and they seemed to report with great pleasure that enrollment was "running high," was "expected to break the record," and was "booming" and "far greater than ever before." Too, Wesleyan seemed often to be "the only college in Nebraska" to report an increase. In April, 1921, with nearly six hundred students having "passed into the land of the Coyote," the editor asked: "How large a university ought Nebraska Wesleyan to become?" He noted that the school, with "much room for growth," was not likely "to become overpopulated." No one was speaking in terms of "limitations."

Among the most effective boosters for any college are its alumni, and their accomplishments and loyalties always make good reference. Chancellor Davidson in 1909 entreated the alumni never to forget "that your Alma Mater is deeply interested in you and in your achievements." The other side of that coin would always read, ". . . never forget . . . your Alma Mater." Copies of The Wesleyan compose a great storehouse of information about careers and activities of graduates and former students. A decision in 1920 to issue an "alumni bulletin" three times each year lightened, somewhat, the need for the paper to be the means to convey the "news." The Alumnus, until it became in 1933 a casualty of the "Great Depression," served regularly to acquaint its readers with the latest of accomplishments, experiences of families, and reminiscences. This publication began on a shoestring when the funds of the Alumni Association were as bare as Mother Hubbard's famous cupboard. It became a treasure-trove of writings, poems, opinions, and observations, and of echoings of the old "Boom, Rah!"

The Alumni Association had its annual meetings at commencement times, elected its officers, and selected its members to sit on the Board of Trustees.

Concentrations and gatherings of "alums" away from the campus resulted in the organizing of "Chapters," the earliest being in University Place, the "Home Chapter," and in Boston, Massachusetts. In 1912, the "Southern California Chapter" made it a threesome. The "Denver Chapter" joined in 1915, and others entered the ranks for India, Omaha, Beatrice, New York City, and Chicago. Not all maintained a continuous activity, but the outreach was encouraging. Chancellor Schreckengast relished each occasion when his schedule permitted opportunity to update the alumni on the university's progress and problems.

Issues of both The Coyote and The Wesleyan occasionally presented statistics which counted the growing number of alumni, and emphasis centered upon those of the College of Liberal Arts. A "Bulletin" for July, 1917, stated that the alumni numbered 877. Among these, 255 were teachers, 106 were ministers, 25 were in "mission fields," 23 were lawyers, 20 were doctors, 37 were merchants, and 11 were bankers. Clarence A. Davis became Nebraska's Attorney General in January, 1919.

As of 1914, 44% of Wesleyan's graduates were women. Of these, 108 "counted themselves to be housewives" and 84 were teachers. Lesser in number were librarians, deaconesses, missionaries, Y.W.C.A. secretaries, nurses, "in the business world," and musicians. Among them were twelve who had earned "higher degrees," with one a doctor of medicine and another a doctor of philosophy. It may have been much a "man's world," but Wesleyan's women were "moving on up."

The Coyote of 1918 featured a "Reverie of an 'Old Grad,'" and this strummed on an old theme –

The days I spent in Wesleyan
Were days that meant the world to me,
And looking out across forgotten years,
Sweet memories come back to thee . . . .

I hear the Yellow and the Brown
Sung by strange voices, young and full,
And our dear Wesleyan we all have known
Bind us together, one and all.

A time would come when the strains of "The Yellow and the Brown" would be virtually unsung by "voices, young and full."

1906

Once the trustees altered the charter to provide for two members from the Alumni Association, the graduates began to beat the drum to double their representation on the board. This new change became effective in June, 1912, and each term was for four years, with one vacancy to occur each year – to provide for systematic rotation. Warren C. Keck and Mason A. Wimberley had first represented the alumni. They were followed by A. Otis Hinson and Thomas M. Wimberley, and Earl M. Kendall and Gerald C. Currier joined them in 1912. Others to rotate onto the board were Albert F. Tyler, Harry A. Taylor, and George A. Knight. In 1920, Edward M. Furman joined Tyler, Taylor and Hinson. Through the years, the alumni who served increasingly influenced the decisions of the trustees. They constantly boosted "for a greater Wesleyan."

Seeking to keep enthusiasm's lamp burning brightly on campus were the passing parades of clubs which bestowed recognitions and awards upon students who seemed to have gained most from academic endeavors and from participations in a multitude of other pursuits. Most of these organizations persisted throughout these years; others arrived "late in the game." A veritable battalion of associations included the following: Agassiz Club (on nature study), Anti-tobacco Club, Art Club (the "Rembrandt Club"), Camera Club, Chemistry Club, Choral Society, Classical Club (Greek and Roman literature), Cosmos Club (Kosmos Klub), Botany Club ("The Theophrastians"), "Boosters," Dramatics Club, "Epworth League," Expression Club, Forensic Council, Franklin Literary Society (for the Academy), German Club (Deutsche Verein), Freshman Literary Society, Henderson Club, History Club, "Honyoks," Law Club, Married Men's Club, Musical Synod, "Normal Club," "Old Settlers' Club of University Place," Order of Golden Chain, Order of Golden Key, Phi Kappa Phi, Physics Club (Alpha Gamma Beta), Pi Kappa Delta (National Public Speaking Society), political clubs (for Bryan, Taft, T. Roosevelt, and Wilson), Prohibition Club, Psychology Journal Club, "Purple Dragons," Recitals Club, St. Cecilia Music Society, and Sinac Etoyocs (Zoology).

Of some of the above, more should be said. The "Chemists" were "a strange class of mortals impelled by an almost insane impulse to seek their pleasure among soot and vapor, smoke and flame, poisons and poverty, . . ." The "Physicists" claimed to be the only club "where one can really learn to 'see through things'"; they affiliated with Alpha Gamma Beta in 1919. Der Deutsche Verein fined its members for absences, for speaking English, and for "non-performance of duty"; but all fines paid for the refreshments when the members held their "grand party" each spring. The "Law Club" sponsored mock trials, and its members listened to addresses by practicing lawyers. The "Honyoks" scrambled the spellings of their members' names, had officers known as "Archdemon, Demon, Ananias, and High Priest," used symbols such as crossbones and skeleton, did not long endure, and left at least one poem written by MAHSI –

Our deeds are dark, our form is dim;
 We glide by night to meetings dread,
But none knows when, nor where, nor how,
 Nor yet by what black purpose led.

By ghostly darkness shadowed o'er,
 As by a dead man's shroud,
We hide ourselves from human sight,
 Or vanish like a fading cloud.

The "Married Men" maintained a "high standard . . . for membership," first gathered at Sam's Inn where they enjoyed such specialities as oyster stew and Mexican chili, and may have continued to specialize in "eating out."

And, to continue with more of our enlightenment. The "Sinac Etoyocs" (Canis Coyotes, in a way) were those who excelled in zoological study; this "honorary" gave its chief officers the names of "Magnus Sulibun" and "Sulibun," and left the lessers to be dog, wolf, fox, and jackal. The Botanists were known as the "Theophrastians," and they "shared their papers" and then entered into discussions "for mutual benefit." The "Purple Dragon Society" preferred to keep its organization shrouded "in mistery," but this "senior honorary for men" had for its purposes "to promote and further the interests in the University and to stimulate interest among the students in all worthy college activities"; when approved by the faculty's Committee on Societies in May, 1920, eleven junior men planned "big things" for the coming year, met regularly during the following year, selected eleven successors from the current juniors, and celebrated an initiation of their new members with a gala banquet at the Lindell Hotel, May 9, 1921. (The "Purple Dragons" would affiliate in 1927 with the National Honor Fraternity of Blue Key.) The "Order of the Golden Chain," as sponsored by Dean Ella Ford Miller, made its appearance in November, 1920, and welcomed those women who had no affiliations with the "literary societies" or sororities; begun with nearly one hundred charter members, this Order's motto read, "Friendship is the golden chain that binds our hearts together," and its general purpose seemed to be to express "a barb point of view." A companion organization, the "Order of the Gold Key," turned to the men who had remained outside the folds of the emerging fraternities. The "Barbs" chose to stress their identities as the so-called "Greeks" strove to emphasize their distinctivenesses.

Almost in a class by itself was the Henderson Club, named after Bishop Theodore Sommers Henderson – upon whom Nebraska Wesleyan had conferred an honorary doctorate of laws in 1912 and whose many subsequent appearances on the campus had earned him the reputation of being a "man of great power" who always "sowed good seed on good ground." When Professor Edgar S. Brightman arrived in the spring of 1912 to teach the classes in Bible and Biblical Literature, which the recently deceased Chancellor Emeritus Dr. Huntington had taught, he soon joined with other members of the faculty who were increasingly distressed because the so-called "literary societies" were becoming much more social and much less literary in their activities and goals.

Brightman in close alliance with Professor E. H. Wells, who headed the program in History and Political Science, settled upon a scheme "to stimulate literary work" among the students and "to improve scholarship." Assisted by other members of a special committee, these men in February, 1915, launched the "Henderson Club" – with purpose to be "purely intellectual and cultural." The agenda for each bi-weekly meeting was to be simple, a reading of a "paper" and a discussion or critique which would follow. A minimum of five members of the faculty would serve as "honorary members" and would assist in the preparations of "nominations lists." The plan limited the size to fifty students. The Club flourished throughout these years, and its "annual banquet" became one of the major occasions on the calendar. And, what topics caught a reviewer's eyes? Among them were: "Rudolph Euchen and His Message to our Age"; "The Use and Application of the Wireless Telegraph"; "Tuberculosis"; "Evolution"; "History of the University"; "Higher Criticism"; "The U.S. as a World Power"; "Weather and the War"; "Aerial Navigation"; "Rudyard Kipling"; "Shakespeare"; "Heredity and its Relation to Environment"; "War Poems"; and "Nebraska Traditions." Many of the members of this club prided themselves in their labors to advance "Arts and Letters . . . in the university."

Members of the faculty, by the end of Huntington's decade as chancellor, had had their fill of "scraps" engaged in by the various groups of the campus – particularly the classes. Chancellor Davidson may have opted to purchase "a new broom," but Professor F. A. Alabaster may have recommended the acquisition. If the faculty were to be freed from the onerous tasks of arbitrations, judgments, and penalizations, the students must in some ways be persuaded to control their errancies. Thus was conceived, by mid December, 1908, the idea of a "College Council" whose initial purpose was "the regulation of all class scraps and chapel demonstrations." Members of the Council were to be the president and two others from each class; its officers were to be President, Vice President, Secretary, and Treasurer – the "four class presidents in descending order." A "Constitution" for "The Student Body of the College of Liberal Arts of the Nebraska Wesleyan University" laid out the plan, and faculty and The Wesleyan gave hearty endorsement.

The machinery was in motion by February, 1909. Freshmen and sophomores could have one "pre-arranged scrap" on the first Saturday following Thanksgiving vacation, both Council and a special committee of the faculty were to approve the action, juniors and seniors could participate only as "seconds," and no encounter could take place inside a building. In addition, "suitable fines and penalties" were certainties should there be infractions of "the rules." As summarized in The Coyote, 1909, the Council had "plenipotentiary power in rendering decisions and fixing the conditions regarding class scraps." Minutes of the meetings of the faculty revealed that the professors wanted to get rid of a problem.

Wesleyanites soon regarded this College Council to be quite a feather in the university's cap, for few other schools had adopted such a step to lead to "student government." As the news spread, inquiries from other colleges and institutions flooded in. The Council's replies became more interesting as its responsibilities expanded. The members of the Council never attempted "to take over," and more ambitious students often complained that "nothing was done." The start may have been a slow one, but momentum picked up. The faculty's "special committee" wished to perform only when called upon to arbitrate.

The duties of the Council accreted as do barnacles to the bottom of a ship, and a new constitution in April, 1915, placed many additional activities under the aegis of student government. The major tasks of the Council had been to keep harmony between the classes and to settle disputes arising from the annual "Sophomore-Freshman Olympics." Its officers and members had "taken over" the directing of the inter-class basketball tournaments, the "College Night" entertainments and competitions, the inter-class track and field meets in the spring, and the Arbor Day "exercises"; they had also used "profits" and "contributions" to purchase new steel lockers for the gymnasium and a large trophy case which "adorned the lower hall of the White Building." The revised "Constitution" added these "jurisdictions": to direct and hold class elections; to direct and hold elections for the Council and its officers; to direct and hold elections for the editors and business managers of The Wesleyan and The Coyote; and to direct and hold the elections of the students to serve on the Athletic Board, on the Forensic Council, and as officers of the Y.M.C.A and Y.W.C.A. Soon to be acquired were the responsibilities to plan for and to oversee "Home-coming Day," the annual Football Banquet, and the annual "Pan-Wesleyan" Banquet. Even the Musical Synod and Henderson Club placed some of their activities under the purview of the Council. No wonder that Chancellor Fulmer reported to the Board of Trustees in March, 1916 –

> **No better class of students can be found anywhere . . . . Through the years, we have encouraged and fostered a spirit of co-operation and self government, until now serious friction, dissention, or trouble are practically unknown.**

Faculty and students had become accustomed to keep matters in "close touch."

The College Council established in December, 1916, what would endure for a half-century one of the school's most cherished traditions, the decorating and illuminating of a large silver fir tree "in front of the main building." At the time of the "lighting," a short program consisted of a singing of carols and a giving of a short address to welcome the "All University Christmas Tree." Although the extreme cold forced the several hundred spectators to retreat into Huntington Hall to sing and to hear Dr. C. W. McCaskill, minister of the Methodist Episcopal Church in University Place, give the homily, the students had clearly inaugurated a beautiful pre-holiday custom.

When the War ended and when the faculty adopted the "quarter system," a crisis arose for the College Council. Elections of class officers had occurred regularly each semester. In January, 1919, a question arose: Should the classes select their respective officers each quarter, except for summer, or annually? Members of the faculty and of the Council became somewhat torn and divided over the issue, and a year's time passed before amendments to the "Constitution of the College Council" ended the furor. Elections of "class officers" would henceforth take place the "third Wednesday in the first quarter and the seventh Wednesday in the second quarter." Revised rules and regulations required that each candidate sign a statement of "consent to run," that petitions of nomination be submitted on specially printed forms, and that statements and petitions be filed with the Dean of the College no later than one week before an election. Also, nominations for editor and business manager of The Wesleyan and of The Coyote were limited to juniors and seniors, or sophomores who would be juniors when serving, and only juniors and seniors could qualify to vote. Other changes eliminated all freshmen from serving on the Athletic Board and on the Forensic Board.

The first elections held under the auspices of this amended constitution stimulated vigorous campaigning in some cases, but in others no more than one contender had met the deadlines. According to "The Periscope," some of the candidates had found strings to pull. Others simply engaged in falderal and pleasantry. These carefully phrased gems were among those recorded for posterity to peruse: "Unless someone runs against me I will be elected." "I will be elected if I get enough votes." "My enemies are against me. What more could I wish!" "I am for free tariff on peanuts." "I do not favor putting a pipe organ in the library." "I favor leaving off the doxology in chapel service." "I don't favor 10:30 closing laws of sorority houses." Other elections would, of course, follow, and The Wesleyan publicized the claims that petitions had not been properly signed and filed and that "time lines had not been met." So it would go.

Few issues nationwide in scope, other than presidential campaigns and the coming of war against Germany, surpassed on Wesleyan's campus the fervor in support of Prohibition. The school's "Prohibition Association" was part of the Intercollegiate Prohibition Association (I.P.A.), and the annual oratorical contest found Wesleyan's victors often in the forefront of the state's contenders. W. L. Ruyle and Charles Gomon did not win the "state contest" in 1910 and 1911, but in 1912, Simeon E. Cozad won it and the regional, and placed second in the national competition at Atlantic City. Cozad spoke on "The Sixteenth Amendment," and Wesleyan editors addressed him as the "booze-annihilating lad" who was "even greater than Demosthenes, Webster, or Bryan." In 1913, Gomon was again Wesleyan's champion, and he, too, was triumphant through the regional interstate competition. In 1914, for the second successive year, the state contest was held in Wesleyan's auditorium. Richard Elliott carried the state's honors, and Roy Wilson gave this poetic appraisal:

> But now with rampant eloquence
> He sweeps, like chaff, the foremen's tents
> At every dreadful rally.
> He smites the booze crowd hip and heel;
> And ghastly vultures wheel, and wheel
> High o'er the bone-strewn valley.

Later, with "prohibitionism" triumphant in state and nation, the zeal for such oratory waned.

The "Nebraska Annual Conference" regularly submitted resolutions to condemn the "terrible blight" of liquor and its traffic and to commend all organizations which assisted in the "destruction" of that traffic. As the atmosphere changed, these Methodists successively voted to deplore with alarm an irreverence for law and its enforcement as promoted by the saloon owners who hedged on closing hours, to urge Nebraskans to vote the State into the "dry column" in November, 1916, to praise the voters for that victory of more than 30,000 majority, to keep "John Barleycorn on the run" nationally when the acceleration of the movement would transform "wartime prohibition" into the Eighteenth Amendment, and then to call upon all Methodists to maintain "eternal vigilance" against the "liquor interests" which were "active and better organized now" to capture Congress in order to repeal or amend the Volstead Act "so as to bring back light wine and beer." The Dry Federation, the Anti-Saloon League, the Woman's Christian Temperance Union, and the Board of Temperance of the Methodist Church had all been parts of the victorious campaign.

Well, many students of the Wesleyan campus had been party to the efforts. On April 5, 1909, the faculty dismissed all classes "after chapel" to permit teachers and students "to flow into Lincoln and to assemble to participate in a temperance demonstration at the state Capitol." The state legislature had passed an "eight-o'clock closing bill affecting all saloons" in Nebraska, and the demonstrators hoped to persuade Governor Shallenberger to sign the measure and to administer "the decisive blow to the liquor traffic." Later that autumn, when certain astronomers feared that new sun spots might warp the earth "out of shape," an editorial in The Wesleyan noted that Nebraska had its own "dark spot," one placed there by those who had voted "to sanction the licensing of saloons."

Great indignation swept over the Wesleyan community when on Saturday, February 17, 1912, a student, Lawrence McCormack, and two other young men, students from Cotner, were taken into custody and incarcerated in the Lincoln jail.

Some thirty-six students from the University, Cotner, and Wesleyan had taken up observation points to count the number of persons entering into the saloons. Plainclothesmen shadowed the surveyors and seemed to give evidence of the alliance which existed between the "wet forces" and the police. Well, the word of the arrests spread, a tidal wave of protest began to roll toward the jail, and the police quickly released the young men. Roy Wilson commemorated the occasion with another of his poems –

That bird is a "bird" that can sing in the rain
Perched out on some water-soaked rail;
'Tis an unusual toad that will start a refrain
While dodging the big chunks of hail;
That cat is some cat that can keep back a tune
When an elephant stands on her tail;
But the lad beats then all who, like robins in June,
Can sing when he's cooped up in jail.

Perhaps this McCormack was a singer.

By 1915, more than 500 colleges and universities in the nation had chapters at work for the I.P.A. Wesleyan's group had given $850 to the association's treasury, and Professor J. C. Jensen and five students had attended the most recent national convention in Topeka, Kansas. The delegates returned as enthusiasts fully ready to attack the evil and to advance their cause, and the paper recorded Eva Kauffman's clarion call:

> The challenge comes to you, students of America, to solve this problem. And there is only one solution: nation-wide; yes, world-wide, prohibition. Are you going to rise in your might and wipe this evil from our land? Are you going to fight until this nation shall become a saloonless nation, its flag a stainless emblem?

There was no room for King Alcohol in this land of democracy. And locally the goal was "to make Nebraska 'dry' in 1916," to "press toward the mark."

Nebraska went "dry" in 1916, and the following May this poem, by NIX, appeared in The Wesleyan –

Nebraska's dry, and so am I
The hard boiled stews repine.
The long hot summer months are nigh
And we must have our wine.

Above each liquor selling joint
There hangs a sign "For rent."
"We have for sale no more red ale,
Nor waters that ferment."

The bottle TAPS once used for beer
Will now be used for pop.
The spiked kegs will be used for nails –
The breweries must stop.

To try to get some stimulant
Will be no earthly use;
We'll have to drink hardwater now
And wild gooseberry juice.

Four teams from Nebraska Wesleyan, under the auspices of the Y.M.C.A., had been out in the State "to assist in the fight to make Nebraska dry." In 1917, "War Prohibition" became the immediate objective, and petitions flooded the Congress and White House.

The "National Prohibition Amendment," the eighteenth, passed the Congress December 3, 1917, and the government proclaimed it ratified January 29, 1919. "Dry celebrations" had preceded the proclamation, and Wesleyanites had saluted the victory during a special convocation in which Chancellor Schreckengast and four other speakers, one from each of the classes, addressed the assembly. The Wesleyan commented upon "the great event in the history of the nation" and rejoiced that everyone on the campus had been permitted to see "such a victory."

We know that Paradise was not regained during the long "dry decade" before the 21st Amendment repealed the 18th. Smuggled-in "spirits" and "bootleg booze" oozed hither and yon, and breast-pocket flasks released their curiosity-arousing odors. A janitor discovered one such bottle tucked away in the chapel's pulpit, and the Sinac Etoyocs proceeded to identify the real nature of the lone drop which had remained therein. A few months later, in February, 1921, a rumor spread over the campus that a resident of Lincoln, as reported, "had a good case of lumbago"; the fellow's friends immediately descended upon his home "to help him drink it up." So much for "dry wit."

Wesleyan's trustees and faculty held rigidly to the anti-tobacco policy. Resolutions condemned "the use" as being harmful and often "rendering boys and men unreliable and inefficient members of society." They averred that cigarettes, especially, were incompatible with "highest development." This timely comment appeared in The Coyote of 1916: "The cigarette cough is the hack that precedes the hearse." Banned was any use of tobacco in the buildings or on campus.

When war came in 1917, life in the army turned many an American doughboy to the cigarette. Letters from some of Wesleyan's men in the service confirmed that "practically every man seems to use them." It seemed to make little difference that "the deadly effect of the cigarette" could sap "the vitality of our men." In 1918, faculty and most students endorsed the "We Don't Smoke League" and its efforts to dissuade the War Department from issuing cigarettes to the soldiers in France and in the training camps. With the War over and with the cigarette having gained an aura of respectability, certain Wesleyanites formed their chapter of the Anti-Tobacco Association and sponsored an oratorical contest which offered prizes of fifty, thirty-five, and fifteen dollars to the three winners. "First place" competed in a state-wide contest, and Harley Smith was Wesleyan's contender in 1920. Also, Professor F. M. Gregg, head of the new department of psychology, had just arrived on campus, and his experiments with birds and small animals would soon illustrate that "NIKOTINE NARKOTIZES the KNOODLE!" Another world-wide conflict and twenty-five years would pass before "the rule" adjusted to permit smoking "on campus."

The school's annual calendar followed a tested pattern, and variations from the norm were never more than slight; even the switch to the "quarter system" did little more than add an extra time for registration, for "finals," and for term reports. The annual catalogs gave the dates, and major events regularly took their assigned places: Chancellor's annual address and reception of students and faculty; Women's Faculty Club's annual reception of the women; Freshmen-Sophomore Olympics and Sophomore-Freshman reception; Y.W.C.A. Membership Banquet; Annual Senior Breakfast, Senior Recognition Convocation, Homecoming, and Annual Football Banquet; Thanksgiving; Christmas; Day of Prayer for Colleges; "Hero Day" Contest; Pan-Wesleyan Banquet; Freshman-Sophomore Reception; Arbor Day; Annual Meeting of Phi Kappa Phi; May Day; "High School Day," "College Night," and the annual "Field Day"; and Commencement – Conference Track Meet, Senior-Faculty baseball game, Baccalaureate Sunday, Ivy Day and Senior Oration, Senior Breakfast and Senior Class Play, Annual Phi Kappa Phi initiation and address, Annual Alumni Banquet, Annual Meeting of the W.W.E.C., an "oratorio" by the Choral Society, a "concert" by the Music Conservatory, annual recitals of the School of Expression and Oratory, "open meetings" of the literary societies, and "Graduation Exercises." When appropriate and needed, the printed programs for these occasions left in the hands of participants and spectators mementos for fond recall.

Nebraska may well have been the first state to recognize formally the second Sunday in May to be "Mother's Day." In 1910, Governor Shallenberger had so proclaimed the 8th of May, and campus and town had earnestly joined in the observance. Mother's Day became a revered annual event. The same had been for Memorial Day, May 31st.

An aura of great expectations hovered over the campus when N.W.U. served as host in 1913, January 14 to 16, to the leaders of Methodist colleges and universities. This gathering was international in scope, and more than fifty distinguished educators and representatives assembled. For the first time these administrators were meeting west of the Mississippi River, and Clark A. Fulmer was the youngest of the presidents and chancellors. The sessions met in the auditorium of the C. C. White Building and in the sanctuaries of First Methodist and Saint Paul churches. The addresses were open to the public, and classes at Wesleyan were dismissed to permit students and teachers to attend. Bishop Henderson was a featured speaker, and his popularity "on the campus" was almost legendary. Topics treated included these: "Discovering the Exceptional Undergraduate," "Making Provision for the Necessary Culture of Religious Life," "Development and Training of the Young Life of the Church," and "Our Schools and Modern Social Service Movements." The Commercial Club of University Place, the Ladies' Aid Societies of the Methodist churches in Lincoln, the Wesleyan Women's Faculty Club, the Woman's Wesleyan Educational Council, and several student organizations assisted "in playing host" for the visiting dignitaries. Conclusions drawn gave evidence that the hierarchy of Methodist "higher education" had recognized Nebraska Wesleyan to be one of its finer institutions.

The inaugurations of chancellors Davidson, Fulmer, and Schreckengast, respectively conducted during the commencement festivities of 1909, 1911, and 1919, provided golden opportunities to proclaim the growing significance to that "higher education" as played by Nebraska's Wesleyan. The fanfares of these occasions may have been costly, but few doubted the efficacies of the investments.

Hailed by The Wesleyan in March, 1920, as an event for wide acclaim, was a meeting on the Wesleyan campus of the Student Volunteers from the colleges and universities of Nebraska. Joining as hosts were the Henderson Club, the Epworth League, and the Y.M.C.A.'s "Gospel Teams." Joy Schreckengast was featured speaker, and she told of her experiences while serving for three years as a missionary in Argentina. The delegates and their hosts consumed with great gusto the "special chicken dinner" served in the cafeteria.

The record indicates that Chancellor Davidson inaugurated in 1909 the holding of an annual "Reception of Students," this to occur the evening of the "annual address." This event, as continued by successive chancellors, opened each year the social calendar of the school. Hosts and guests mounted the stairs of the C. C. White Building into the auditorium to enjoy programs which featured often the faculty of the Conservatory of Music or the very popular Professor W. Eugene Knox, of the School of Expression, whose readings and recitations were reputed to be "the best and most entertaining in the land." The large rooms of the W.W.E.C. and of the Y.W.C.A., on the "first floor," offered ample spaciousness for the receiving line and for the refreshment tables. Across the central corridor, the large class room, in future to be renamed "Huntington Hall," furnished the additional chairs needed by the often more than five hundred attendants. Editors of The Wesleyan at times searched for words to treat of the excellence and unusual successes of these receptions. Memorable was Gregg McBride's report on October 18, 1917, for "The Periscope," when he also offered his new name for the institution, NEBWESUNI. "Everybody's sister" was there, and the faculty members were "out in force." No one in the receiving line had trouble with names such as "Smith" and "Jones," – "but when three Schlichtemiers came thru at once they gave up." On this evening, the program had followed the refreshments, and the performing artists gave "music to soothe the savage beast." One songster with accompanist and the Director of the Conservatory, another pianist, rendered up their talents. As related, here is what transpired:

> After brief intermission, Referee Alabaster blew the whistle and the big game was on. The songster hit a few high notes and then disappeared on a few low ones. She slid the scale several times, the plays being called in French. The last play was an end run which carried the player clear off the field. The touchdown however was disallowed and the crowd called the team back and it was all to do over again . . . . The intermission over, the game was renewed and the referee introduced Prof. Beutel, an expert Victrola player, who dispersed a few cords [sic] on the piano. He made end runs, center smashes and line bucks all in one. He boxed the piano's ears and then got up and tore. A few minutes delay while the piano was being repaired . . . .

The audience listened to "another practice lesson of scales and weights," got up, and went home. Was there ever to be such other editorial? 'Tis doubtful.

The pomp and dignity of "Senior Recognition Day" became increasingly colorful and festive. The Friday before Thanksgiving would find the auditorium and stage decorated and festooned in purple and white. Juniors headed the solemn precession, and they formed an archway along the southern aisle with their pennants of gold and white or of orange and black. Through this "covered aisle" came the president of the senior class with the chancellor, then the faculty, and then the seniors in their caps and gowns. Seating arrangements varied from year to year. If the members of the faculty occupied the "Senior Section," the seniors processed to the stage. If both seniors and faculty mounted the stage, the juniors sat in the "Senior Section." Once the program of speeches and music was finished, the juniors reformed their archway along the northern aisle, and the recession moved out. To some of the seniors, this ceremony portended the approaching end of their college days.

Coach W. G. Kline was centrally instrumental in the holding of "the first great Annual Home Coming Day at Wesleyan." This occurred in 1914. The final football game of the season was against Morningside, and the evening before found nearly all Wesleyanites engaged in a gigantic parade through University Place. The crowd then proceeded to Johnson Field for "yells" and speeches. The rally had its second inning the following morning in convocation. "Homecoming" became a permanent fixture of the annual calendar. The second year, 1915, the "Senior Breakfast" and "Recognition Day" became parts of the big affair. The game in the afternoon and the "Football Banquet" in the evening rounded out the day's events. Of course, the pre-homecoming parade and rally always cranked up the spirits of enthusiasm and support. The pattern was set, and the annual "Homecoming" recurred almost without interruption.

A "Pan-Wesleyan Banquet" had been an exciting affair in the spring of 1908. No plans materialized in 1909; but March 24, 1910, a Thursday evening before the beginning of a spring vacation, made up for the previous year's lapse. More than 650 persons attended and partook of the meal, prepared by the ladies of Grace Methodist Church and served in the Lincoln Auditorium. A "Japanese Garden" or "fairy haunt" best described the setting for the "monster W" made of the carefully arranged tables for trustees, faculty, alumni, students, and friends. Prearranged seating made it easy to identify each group. Seniors wore their "stately caps and gowns"; juniors bedecked themselves with yellow ribbons; sophomores sported huge white flowers with crimson centers; freshmen donned green and white sashes; students from the Academy and from the School of Commerce displayed their "respective identifications"; alumni wore white hats and caps and frequently burst forth with old songs and yells; and members of the Band and of the Glee Club showed their distinctive attires. Planners had arrayed the large chamber with pennants and banners designed for class and school, as intermixed with large "American Flags hung in heavy folds." The music, the yells, the singing, the toasts, and the speeches added to "phenomenal success," with some "stunts" thrown in for good measure. When John M. Stewart, President of the Board, concluded his remarks, he entertained a motion to begin the spring vacation that evening. The "voice vote" left no doubt about the sentiment of the throng, and Chancellor Davidson, as toastmaster, summoned all members of the faculty to gather before him and to vote to make it official – that no classes were to meet the following day. All present then called for a "grander and better" banquet in 1911.

The Pan-Wesleyan Banquet of 1911 may well have been "grander and better." Governor Aldrich joined the more than 750 enthusiasts, again in the city auditorium, and the ladies of First Methodist Church furnished the repast.

Subsequent banquets never reached to such heights of participation, and the coming of war put dampers on extravagances. In 1917, as result of requests from students, the sales of tickets for a banquet proceeded, but the receipts were to go to the Belgian Relief Fund. The Coyote for 1917 stated that $344.72 went to the purpose. The university sponsored its tenth and eleventh annual Pan-Wesleyan banquets in 1919 and 1920, the old pattern of program recurred, about 300 loyal enthusiasts assembled each time in the basement of First Methodist Church, and campus reporters judged the affairs as being "memorable" and "pleasant."

The purpose of the first all-Wesleyan "College Night" was to raise money to purchase equipment for the new gymnasium. This event of March 8, 1912, entertained nearly one thousand spectators. The four classes of the College prepared and presented their "stunts," and these ranged from the witty and ridiculous to the "seriously aesthetic." Admission rate was probably two for a quarter, prizes went to the first and second place winners, and a profit of $120 went into the fund for the gym. These "Nights" annually packed the auditorium and became incorporated into the later "College Day" programs to regale graduating high school seniors.

First held in December, 1916, was a "University Mixer" – for all students and members of the faculty. This annual party shifted from auditorium, to the gymnasium, to the rooms of the W.W.E.C. and Y.W.C.A., and to Huntington Hall. The varied skits and stunts often played in the auditorium before nearly five hundred "watchers," and the "Grand March" each time brought nearly everyone into the act. From reports, "huge sacks of peanuts" were regularly consumed. This "Mixer" celebrated the onset of the "winter quarter," in due time.

The successive editors of The Wesleyan used their special vantage points to give their observations and opinions of campus affairs. From time to time, they squared off with commentaries treating of events which were state-wide or national in scope. They deplored in October, 1910, the "spectacular exercise in mud-slinging" of which aspiring public servants in Nebraska indulged. They published results of a "straw vote" for election day in November, 1912, when Woodrow Wilson's 40% garnered him the electoral victory over William Howard Taft and Theodore Roosevelt, respectively the Republican incumbent and the former president who had bolted to form the "Bull Moose Party"; the votes in Wesleyan's straw pile gave Wilson 202, Roosevelt 146, and Taft 36. Nearly two years later, when Wilson seemed ready to lead the nation into another war with Mexico, The Wesleyan reported the rumor that the President would call for 250,000 "volunteers"; and, this served as occasion to inform readers that forty-eight of Wesleyan's students had volunteered to serve in the war against Spain and that four of them had lost their lives. In 1916, the paper gave much space to the rivalry for the presidency as waged by Wilson and his Republican opponent, Charles Evans Hughes. The campus's partisans were enthusiastic, one issue of the paper featured a portrait of Hughes, and the Friday before election day, a three-column ad urged voters to support Wilson, who had "kept us out of war." Strangely, the following issues made no comment about Wilson's come-from-behind victory to continue as president. In 1919, with the trials and trauma of world war behind them, the reporters noted that there was some enthusiasm on the campus to form a "Pershing Club" to promote the presidential candidacy of America's leading general; but, backers did not raise much steam. When James Cox brought his Democratic campaign to Lincoln in

September, 1920, editorial appraisal for the campus gave the nominee almost less than no chance, despite his efforts "to be pretty dry." Warren G. Harding gave Cox a good beating at the polls, and certain Wesleyan Democrats treated certain Republicans to dinners and parties, with the elephants consuming with gusto the "Turkey" served up by the donkeys.

When three of the Methodist conferences in Nebraska merged into a new "Nebraska Conference" in September, 1913, the move augured a more united support for the university. Editorial comment in The Wesleyan greeted the decision as "a very forward and progressive accomplishment."

D. W. Griffith's great spectacular movie, "The Birth of a Nation," came first to Lincoln's Oliver Theatre in January, 1916. Wesleyan's reviewer hailed it as a "wonderful attraction." A return engagement came by popular demand in March, and commentary declared that nothing else like it had "ever been seen upon the local boards." It was "big drama" about the Civil War and about the "coming to an end of slavery." The "epoch-making" work had set new standards – had used 18,000 people in one scene and three thousand horses in another; had built cities to be destroyed; and had staged decisive battles by means of realistic "mimic warfare." Unforeseen was the film's triggering of a revival of the Ku Klux Klan and a subsequent setting back for more than a half-century of any real progress toward a realization of "equal rights" in white America for descendants of the black freedmen. From unprecedented success in film-making came a compounding of national tragedy.

When war began to spread its lethal malignancies across the faces of Europe in the summer of 1914, few persons in the United States believed its monstrous tentacles would reach to America. During the autumn months, writers for The Wesleyan made no more than indirect reference to the conflict. By January, 1915, an item credited the conflict with the near tripling of registration for Professor Alabaster's "beginning class in Greek." Throughout 1915 the War seemed to remain safely out of range, and The Wesleyan reflected little of the course of events. Bishop John L. Nuelsen may have brought the conflict home to the Wesleyanites when in October he discussed with them the "The Present European War." The bishop had recently visited many areas of western Europe. A few weeks later, editorial commentary disclosed that the newspapers and periodical magazines in the library were inadequate to meet demand. Implication was that a sharp increase of concern with the War had settled upon the campus.

For Wesleyan's students, Europe's widening conflict received a new thrust when E. L. Heinzeman, International Secretary of the Y.M.C.A., spoke on "The Great War." As reported February 10, 1916, this spokesman had seen "the reality of war," had seen the "white crosses" row on row, and had seen the training camps, the hospitals and trains, the wounded, the dying, and the dead, and many other "evidences of sacrifice." Certainly, the hearts of men and women yearned for peace, and Heinzeman may have intended a bit of prophecy when he closed: "God is looking for a nation which he can use, and it looks like the United States is that nation." An editorial proposal soon followed, that "one chapel per month be reserved for a review of the events of the war in Europe." The "calling" requested that a member of the faculty single out those events of importance and give "interpretive summaries."

We know that circumstances brought the United States into the maelstrom of the "Great War" in April, 1917. Wesleyan's response was certainly akin to that of the many other institutions of similar purpose; yet, it had its own and singular reactions. General Leonard Wood, until recently the Chief of Staff, urged students to stay by their college duties "until called to the colors," to be ready to give the nation some "sane cool thinking." Sentiment on the campus seemed to preclude any stampede "into uniform," or any idea that college men should drop their work "at the first flurry." The Council of Defense was almost adamant in its recommendation that "students going into medical studies" not enlist, that they would be much needed later as "trained persons in medicine." Widespread was the conclusion that "all would serve as needed" when duty were to demand. Yet, by mid May, at least seventy-five men had already departed from Nebraska Wesleyan to enter "the service" or to take "service connected jobs." Some men returned to "farming duties." The so-called "ninety-day West Points" had attracted those who wished to become military officers, and the "naval services" offered many preferable options. Rumors indicated that many colleges had cancelled all athletic competition and were in the process of establishing "military drill units." Faculty and students at Nebraska Wesleyan chose to continue athletic contests as scheduled, and trustees and professors ruled out the feasibility of a "training corps" in 1917.

By commencement time, rumors were rampant that many smaller colleges would be closing down because of a growing scarcity of students, particularly of young men. Students at Wesleyan organized a "Campaign" to spread the word that high school graduates, not yet of military age, should enter or re-enter college in September. A "Student Committee," composed of J. W. Crist as president, Roy W. Deal, Antonia John and F. E. Pfoutz, circulated a small flyer which posed this question: "What is the supreme duty of young people of college age in this time of world turmoil?" The ten-point response argued that "better education" would mean "better service" when called, that reconstruction work after the War would require "highly trained men" and that America would be called upon"to furnish most of the leaders," and that education, as well as "actual fighting," was another "means of saving world democracy." When, by the end of the following September, enrollment showed that Wesleyan had suffered no more than a 5% decline, the effectiveness of the "Student Campaign" had proved encouraging "in the face of the distraction." Later in the fall, when Newton D. Baker, Secretary of War, publicly urged those "physically disqualified to serve" and those "yet below age" to further their schooling, The Wesleyan took pride to state that the university was enthusiastically meeting Baker's challenge by enabling its students "to arm themselves with knowledge."

A "normal state of campus life" was not possible, for many men were absent; vacancies in organizations caused mergings of the ranks and a blossoming of new leadership. Patriotic fervor mounted, and hatred of the Kaiser kept pace. Sung to "America," this verse gained wide popularity –

God bless our noble men,
Send them safe home again,
God bless our men.
Keep them victorious,
Patient and chivalrous,
They are so dear to us,
God bless our men.

Early in 1918, R. E. Albright, while on duty with the Navy, wrote "A Tribute" to the "defenders of Red, White and Blue." One verse spoke for all the lads "who volunteer to serve" –

Not for ourselves, nor for to-day,
But for the right and peace alway.
For this do they go forth and fight,
For country, home, loved ones and right.

Earlier in the fray, the editors of The Coyote for 1917 printed a poem by one who desired to "Punch the Kaiser" and who pointed the finger of blame:

But since Wilhelm has tried to push
The world off of the ocean
And run the globe to suit himself,
I'll have to change his notion.

To "bloody the Kaiser's snout" served as a call to duty. Another, who signed his poem with the letter "N," had also put his cause for action in similar vein:

But Kaiser Bill has got me riled,
By spearin' neutral skiffs,
And now I'm strong for landin' him,
About ten rounds of biffs.

"College Night" in March, 1918, provided a particular opportunity to extol the American cause, that of "Democracy vs. Autocracy," and, as reported, "all stunts were of a military nature." A week later, the nearly three hundred guests who gathered for the Pan-Wesleyan Banquet listened to speeches whose titles reflected the times of war: "Cantonment," "Over the Waves," "Yawning Trenches," "Over the Top," "To Berlin," and "Everlasting Peace."

The immensities of the conflict came into clearer focus in 1918, and college programs had simply to make additional adjustments. Much to the personal chagrin of Professor Abbie C. Burns, the teaching of the German language fell casualty to the anti-German zeal, despite earlier resolve to continue to teach it because of its "intrinsic value and importance in science."

To shorten the "school year" by two weeks, the faculty, with ears tuned to suggestions from the students, cancelled as a holiday the Wednesday before Thanksgiving and added as a "class day" the Saturday of the following week. With three days removed from the Christmas vacation and the start of the second semester moved up accordingly, a week's time was saved. By shelving the spring vacation for 1918, the commencement activities occurred two weeks in advance of the published schedule. Assistance in the planting and harvesting of crops was deemed highly patriotic, and the faculty moved to accommodate such work. For the fall of 1917, classes had begun "on schedule" and "hands" were excused for harvesting purposes. Of course, each absentee had "to make up" satisfactorily the work missed at school. The same plan applied in 1918. Many members of the faculty offered courses at "speeded rates" to enable one to enroll and then finish in a few weeks.

These "war courses" proved to be much welcomed, particularly by the men who were about "to enter the ranks."

When Wesleyan's unit of the Student Army Training Corps became activated late in September, 1918, the faculty reserved the morning hours at eight and at nine for "military instruction"; thus, all 9 o'clock classes met at 2:30 p.m. and all 8 o'clock classes met at 3:30. Laboratories, usually arranged for afternoons at 2:30, began at 7:30 a.m. "Drill" for the cadets came after 2:30. Further adjustments arose when certain professors absented themselves to give special instruction to soldiers in the camps. J. C. Jensen lectured often on the subject of "wireless telegraphy"; Dean McProud would be gone a week's time to present his views on "Our Relation to World War"; Professor Bishop took a leave of absence to direct the work of the Y.M.C.A. in camps.

Of immediate importance in April, 1917, was concern for the men who departed for the service and left the semester's work unfinished. Decision came quickly:

> Any student at Wesleyan who enlists for military service this semester shall receive full credit for any and all work for which he is now registered; provided that such work be satisfactorily carried up to the time of enlistment.

The professors soon extended this coverage to include those called into "Government work," and the Registrar had printed the proper "forms" to be signed. By mid May, The Wesleyan noted that some of the men who had "signed out" were still hanging around and had apparently been quite content to take their credits "via the sham routes." Whatever the problems may have been, the school pursued its policy to grant the credits when valid circumstances so warranted.

Once the Armistice had come in November, 1918, members of the faculty deemed it fair to grant credits for "work taken in military camp," and they settled upon "5 hours." It seemed practical to equate military training with physical education. When the fall term opened, September, 1919, "veterans" found these advantages awaiting them should they present the proper credentials: 10 semester hours for the training which led to a commission as 2nd Lieutenant; 2 semester hours for each additional six months of service; a maximum of 16 hours to be applied; full credit for studies completed in the A.E.F., in a university, or in a foreign university; and credits for technical training if department heads were satisfied with the certified records.

Within days after the Congress had declared the nation to be at war with Germany, drilling, as preparation for military service, became popular as a form of "physical conditioning." Professor O. L. Kendall took charge to direct the men in their efforts "to get the rough edges off." By autumn, 1917, The Wesleyan endorsed "drill" as a patriotic duty, as "the best sort of physical training" and as "more beneficial than gymnasium work." So, "drill" once again became a substitute for physical education, and nearly one hundred men enrolled in "Kendall's battalion." The students made excellent progress because of their "unusual constancy at practice," and each afternoon at five o'clock they assembled in the "old gymnasium" which they renamed "The Armory." Rumors were rife about the excellence of the soldiering on the campus.

When the War Department announced its intent to organize a nation-wide Student Army Training Corps, Chancellor Schreckengast moved quickly to have a unit placed at Nebraska Wesleyan. He had been to Ft. Sheridan to be briefed on the particulars, had gained the approval of the trustees, had consulted the Methodist leadership in Nebraska, and did not hesitate to proclaim that the school had "a patriotic duty to perform." Approval of Wesleyan's application was still pending as of July 30, 1918, but work moved rapidly ahead to prepare to have "an army unit" on the campus. As many as two hundred men, ages 18 through 21 and graduates of high schools, were expected to enroll, and they would take regular college work along with their military training. At the conclusion of a year's schedule, these young men would go on to officer's training, or to schools for non-commissioned officer's training, or to vocational and technical schools, or to a camp for "duty as private." The S.A.T.C. offered many advantages, and men already enrolled at Wesleyan were eligible to enlist in the unit. Each man would receive private's pay, and the government would furnish equipment, clothes, room and board, "tuition after October 1," and other expenses "up to $30 per month."

In early August, First Lt. Frank A. Gold, Inf., U.S.A., arrived to assist in the preparations and to command the unit. Work had already begun to raise the roof of the old brick gymnasium, adjacent to the main building, to make a second floor. Plumbing repairs and installations had to provide for showers and toilets, and military inspectors arrived to direct and to approve the construction. Included in the plan was the repair and improvement of the former hospital at the corner of Warren Avenue and 19th Street (North 48th and Madison Avenue). Both buildings were to become barracks. The government had agreed to pay for the conversions. Mix-ups and "misdirections" and delays on the parts of government officials caused many disappointments and often much confusion. The school had to absorb many expenditures for more fuel and lighting, for more janitorial services, for additional instructors, and for improvement in the heating plant. Failure of the government to pay would have left the institution financially crippled "by the plan."

A second story for the old gym

Clair White and Alan M. Deyoe, each a Second Lieutenant, Inf., U.S.A., joined Lt. Gold to direct Wesleyan's unit. President Wilson proclaimed October 1 as the day for the induction of the S.A.T.C. According to The Wesleyan, 500 colleges and universities were to have these units, and on that date more than 150,000 young men were to come formally into service. The War Department had ordered a halt to the enlistments before Wesleyan had enrolled its expected two hundred cadets. This meant a loss of considerable tuition.

Students, faculty, and townsfolk filled Wesleyan's auditorium to capacity to witness the oath-taking. One hundred fifty-seven men assembled before the Main Building and, as directed by their officers, marched to the White Building and mounted the stairs into the auditorium. Lt. Gold read President Wilson's special message which told the assembly that these inductees joined "with the entire manhood of the country" to pledge their lives, fortunes, and sacred honor "to the freedom of humanity" and to maintain "that spirit and to carry it forward to the final victory." He administered the oath, read "the orders of the day," and informed the men that they were "under military law." Chancellor Schreckengast welcomed the Corps, and he stressed the "differences in ideals" which contrasted the American soldier from the German. At least eleven inductees had not been able to be present for the ceremony.

Snapshot by Joshua A. Ring – 1918

Lining up for roll call, S.A.T.C.

"On paper" all pathways had been smoothed. The government supplied the food for the cadets' mess which the Ladies Aid prepared and served in the basement of "the Church." The professors adjusted the daily schedule to enable military instruction to take place before ten o'clock each morning and for drill to be from 2:40 to 4:40 each weekday afternoon. But, problems arose and many a soul was tried for the sake of patriotism!

No uniforms, cots and bedding, or guns were on hand to greet the inductees. Instructions had directed them to arrive with good marching shoes, four extra suits of underclothing, four extra pairs of socks, one woolen blanket "of dark and neutral color," and necessary toilette articles. With uniforms "on order," the best the men could do was to wear olive drab arm brassards "to distinguish themselves." A few members of the Corps purchased military garb from the local stores. Not long before the Armistice, ill-fitting uniforms did arrive, and few matched the sizes of the men.

Without cots and bedding, some men improvised with matting on the floor; some borrowed from the merchants; others found temporary comfort in fraternity houses and homes. By late October, military ware solved the problem. The guns, of Russian origin, did not arrive until after November 11, and fervor for their use soon passed. The bayonets were short – "toothpicks," as dubbed.

The onset of the "Spanish Influenza" had interfered with the enrollment, and it delayed the giving of the inoculations and vaccinations against typhoid and smallpox. But the influenza did not interfere with "orders" to bathe at least twice each week, to wear the hair short, and to air the bedding each Friday. The men of the S.A.T.C. maintained a standard of health and vigor sufficient to turn much of the campus into a sort of "No Man's Land," for they needed to prepare to engage in trench warfare and bayonet charges. They dug trenches six feet in depth and mounded dirt ramps to a height of four feet; they simulated fox holes and laid out barbed wire entanglements; they learned to throw imitation hand grenades; and they lined up double rows of dummies, here and there, to represent "the enemies." Each trainee could buy his "military wrist watch," at prices ranging from $5.50 to $65.00, from several merchants in Lincoln.

L. Harmon Wilmoth, M.D., '23, in his AUTOBIOGRAPHY, wrote of his experiences in the N.W.U. unit of the S.A.T.C.

> . . . sworn in as a private, October 7, 1918 . . . . received pay of $30 a month, plus uniforms, room, barracks, board, army grub, and help with cost of books, supplies, and tuition . . . . "It was no snap." . . . full scale college curriculum and "rush schedule of military training from reveille to taps." . . . failure academically meant "out of the unit and into a training post," . . . nearly 200 men . . . . up at 5:45 a.m., roll-call, fifteen minutes of calisthenics, and marches "in formation everywhere, usually on the double" . . . . fatigue clothes in afternoon for military training, "marching, drilling, rifle, close order, extended order, field maneuvers, communications, command functions, . . . long cross-country marches" . . . . received three inoculations – typhoid, paratyphoid, and smallpox . . . . no barracks ready for three weeks (so, he and a friend obtained room and board "at moderate price" in a home with "a charming daughter.") . . . "But, came the barracks" . . . . call to quarters at 10:00 p.m. and lights out at 10:30 . . . . little time for study . . . . "The so-called and frightful Spanish Influenza made its invasion," and the germs "came in waves" and with increased vigor each successive attack (and, he credited Harry Allen Taylor, M.D., with having prevented the epidemic at Wesleyan from becoming "a real plague.") . . . N.W.U.'s heating system often "broke down," cold showers were the results, but "no one took cold." . . . patriotism was a "worthy aim" . . . . The Armistice caused many of the men to feel "cheated" for most wanted Germany punished "by convincing defeat." . . . the men had completed trenches, had had bayonet training, and lots "of musketry" . . . . discharge from the U.S. Army effected December 1, 1918 (and he "scrambled to find work" so as to continue "pre-med training" at Wesleyan).

Many of the cadets proved to lack the spirit to be of college caliber; they disliked the classes, and only the threats of "K.P." and other special duties kept them present and accounted for. Complaints from the regular students registered evidence that much sleeping occurred within the rows. Too, a precondition had been that attendance at Chapel be compulsory; again, the certainty of discipline assured conformity, but here the sleeping was less conspicuous among the ranks. The three lieutenants had constantly to caution the men to remember they were in the army and "subject to army rules and regulations."

Well, freedom to smoke, even the cigarette, was taken for granted. The men responded to the "call to quarters" at 7:45 in the evening, and they would smoke. Chancellor Schreckengast had to accept certain compromises. The three officers enjoyed their tobacco in their quarters, and the men puffed away in the barracks and during breaks when drilling in the field and when working on the trenches and mounds. But, rules permitted no "lighting up" in other buildings or when dining "in the Church." The officers agreed to discourage use of profane language. Thus did college and corps endure this clash of ideals.

Other embarrassments occurred when the men of the Corps "marched up the sidewalks" to classes and occasionally forced young ladies "to get into the mud in order to avoid being pushed over." At the conclusion of Chapel, quite often the rush of the S.A.T.C. to make quick exit from the auditorium and from the C. C. White Building raised a mighty clatter and caused many a visitor to arch the eyebrows. Speakers received forewarning that the "S.A.T. Men" were noisy, and that most of them were freshmen, with some being sophomores and no more than a handful of juniors.

Despite the frictions, chancellor, dean, professors, and most students took great pride in the presence of the Corps. In October, when rumors began to spread that the Kaiser was being pressed to sue for a cessation of hostilities, a writer for The Wesleyan, in "The Periscope," speculated that the news had reached Potsdam about "Nebwesuni's magnificent Corps"; therefore, Germany's goose was soon to be cooked, and "Wilhelm's bootstompers" had no place to go but to "Heligoland." The penman dared boast that Wesleyan's "Gold Troopers" were destined to bring quick end to the conflict. Although the War Department had, at first, outlawed any joining of social fraternities, many men of the Corps pledged to become members. When members of the board's Executive Committee inspected the barracks, they had only words of praise for the evidences of good discipline and excellent citizenship. Conduct of the men at meal times elicited praise from the women of the Church; and when "volunteers" from the community became adequate to prepare the food and to care for the basement, "KP duty" ended, and the men were grateful. The Red Cross and the "Ys" equipped reading and game rooms for the men – with tables, magazines, victrola, piano, hostesses, and refreshments. The harmonies of pleasant associations became more evident as the weeks passed. Of course, the Armistice, November 11, would bring prospects of early termination of the Corps. For practical purposes, it was all over by Christmas. Former students who had entered the S.A.T.C. would return, and so would some of the newcomers.

The sudden end of the hostilities caused some financial agonies for certain of Lincoln's retailers who had overstocked uniforms and other items and apparel needed by the troops: great bargains at less than half price became overnight specialties, and takers were few – except for souvenir hunters. As for the university, the war's end brought loss of much expected revenue for the following term. And, other adjustments followed. "Demobilization" was not just a military matter.

J. M. Bothwell, Superintendent of the Grand Island District of the Nebraska Conference of the Methodist Church, placed in the record of the Annual Conference for September, 1917, this poem –

Brave boys are they all
Bone at their country's call
And, yet, and yet we cannot forget
That many brave boys must fall.

This theme, in its many varied ways, found expression throughout the nation, and a full burning of the fire of patriotism was no less fanned on the Wesleyan campus. The departures of students, the joining of the ranks by alumni, and the special services engaged in by members of the faculty simply increased the inspirited fervor. Each of the fraternities could, by December, 1917, claim nearly thirty names to be represented on its "service flag," and collective demand from the students called for the hanging of an all-campus flag and the display of the ever-growing list of those "of Wesleyan" who had answered the calls to duty.

On March 6, 1917, in chapel, Chancellor Schreckengast accepted, "on behalf of the students and the alumni," a beautifully designed "Service Flag" with 157 stars, one of them in gold to represent Bradley Buck, class of 1913, who had died of meningitis while stationed in Texas. This flag, to be displayed on the wall behind the stage of the auditorium, was the gift of the Rev. Dr. and Mrs. M. E. Gilbert; both were former students of Wesleyan, he of the class of 1900 and currently serving the Church as Superintendent of the Fairbury District. Esther Jacoby, to graduate in 1919, left this descriptive and dedicatory poem, printed in The Coyote, 1918:

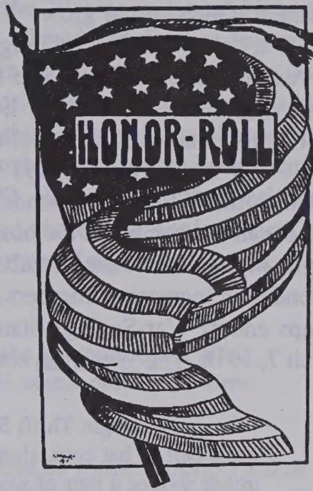
There are four bars of red round a field of white,
Where gleam many stars of blue,
Each star the life of a nobleman –
Chivalrous, brave and true.

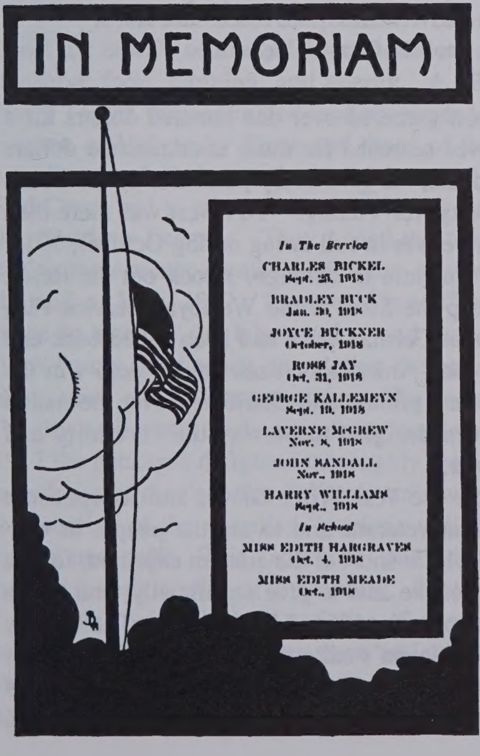
O! Wonderful stars, as we look at you there
We think of our stalwart men.
We find on our lips the earnest prayer
That they'll come safely home again.

O! Wonderful flag of our glorious men!
May we ever be worthy of you,
And the golden star and each other one there,
The red, the white, and the blue.

Gilbert gave a short dedicatory address. The chancellor announced that three more blue stars would be added to the others. The stars placed on this flag eventually may have numbered more than three hundred. In the center, seven more of gold would cluster with the first – for two who had once passed along the ways of Wesleyan had fallen in combat, George E. Kallemeyn and Chester Sandall, and five had perished from influenza. Wesleyan's "Honor Roll" was not completed until professors Wells, Alabaster, and Durham, as a special committee, had in 1920 reviewed the record.

The College Council placed its own flag adjacent to the trophy case in the C. C. White Building, and beneath this flag were inscribed the names "of our boys who had responded to the colors." As stated by Chancellor Schreckengast, this Honor Roll, along with the stars of the Service Banner, "enshrined in our hearts the images of those who served to make the world worth saving." The Coyote for 1919 serves well as a documentary which preserves by name and in many photos the identities of those who enrolled in the S.A.T.C. and who served in the various services; ten names are "In Memoriam," for included were the names of the two young women who, as students on campus, had died from the influenza. Other official publications of the university also listed the names. The activities for commencement in May, 1919, featured many an occasion "to welcome home" the soldiers and sailors who had converged for reunion on the campus of the yellow and the brown.




IN MEMORIAM

In The Service

CHARLES BICKEL
Sept. 25, 1918

BRADLEY BUCK
Jan. 30, 1918

JOYCE BUCKNER
October, 1918

ROSS JAY
Oct. 31, 1918

GEORGE KALLEMEYN
Sept. 10, 1918

LAVERNE McGREW
Nov. 8, 1918

JOHN SANDALL
Nov., 1918

HARRY WILLIAMS
Sept., 1918

In School

MISS EDITH HARGRAVES
Oct. 4, 1918

MISS EDITH MEADE
Oct., 1918

Throughout the many months of the War, the editors of The Wesleyan had been unsparing in their efforts to print news from and of the men in the various lines of service. Some unusual contributions received special note: that Stanley High was secretary to a group of Methodist bishops on tour in western Europe to report on the expenditures of nearly $20,000,000 for purposes of rehabilitation; that Howard Greer was with a "theatrical unit" which played for the men "behind the lines"; that Ralph Horst was at work in a laboratory in Cleveland, Ohio, where methyl, a new gas, "72 times more poisonous than Mustard Vapor," had been developed – an "unbelievable accomplishment" beyond the "wildest fiction."

Students at Wesleyan, as early as December, 1914, had registered their sympathies for the people of Belgium who had suffered greatly from the atrocities imposed by the conquering Germans; their contribution "to Belgian Relief" did not represent great sacrifice, but it was indicative of an anti-German sentiment which would grow. The contributions for the Belgians may have added only to a "slow affair," as judged by a spokesman; but, once the United States entered into the conflict, the mood on campus changed dramatically. The Wesleyan, issue after issue, became an agency to sound the appeals to give sacrificially to all wartime benefits.

By mid November, 1917, students and professors had dispatched more than $4,000 to the "Student's Friendship Fund," the purpose being to make life happier for those in the camps, in the hospitals, or even in prison. The American Red Cross sought myriads of new members, and Wesleyan's students and their parents responded in increasing numbers. To show "love of country," a purchasing of Thrift Stamps and of War-Savings Stamps tended to "democratize the war effort." As of March 7, 1918, The Wesleyan sought to prompt greater buying:

> A single Thrift Stamp will buy a tent pole, or five tent pins, a waist belt or hat cord, shoe laces or identification tags; two will buy one trench tool or a pair of woolen gloves. Four Thrift Stamps will buy two pairs canvas leggins; six will buy five pairs of woolen socks or three suits of summer underwear; twelve will buy a steel helmet.
>
> One War-Savings Stamp will buy one hundred cartridges or a cartridge belt or a scabbard for a bayonet; two will purchase two pairs of woolen breeches or two flannel shirts; two and a half will buy a gas mask. Three . . . will buy an overcoat or two woolen service coats; three and a half will buy three pairs of woolen blankets; four will buy a rifle.

A special all-campus talent show had just garnered over one hundred dollars for a "Charity Fund." The Liberty Loan drives searched for those uncommitted dollars which could be turned into "fighting dollars," to give every purchaser of the bonds an opportunity to strike "a blow for Liberty, for Victory." To invest was more than duty, it was "an honor." The Fourth Drive was in full swing during October, 1918. Ads in the paper pulled no punches: "Bulgaria is Through, Knock out the Rest"; "Back the Boys OVER THERE!"; "Keep the Stars in the Wesleyan Service Flag Blue." Enthusiasm was high, for the great German drive had been rolled back and the allied offensive portended victory; each American citizen could "help win the war." For the "drive," the government had printed and distributed over the nation more than ten million posters, in eleven designs, to portray the "brutality and atrocity with which the Germans wage war."

Following the Armistice, came the War Work Drive, and its sponsors aimed to supply funds to assist American veterans and to aid the people in war-damaged countries. Wesleyan's $2,000 fell far short of the amount expected, for the end of the fighting had dislodged much of the zest to give sacrificially; and, those who had pledged to this "Drive" paid no more than $1411.75, actually. The Victory Liberty Loan Drive came in 1919, and Wesleyan's editors gave due publicity to this appeal to raise funds "to complete the tasks left unfinished by the military effort of the War." Absence of further notice might indicate the Wesleyanites were eager to return to "normalcy." As authorized by the trustees, Nebraska Wesleyan had purchased "a quantity" of Liberty Bonds; by September, 1919, the board voted to dispose of the bonds and to reinvest "for the University."

And there had been other sacrifices as the Wesleyanites of Nebraska cooperated with the rest of the citizenry. Nearly all had indulged in "sweetless days," in "wheatless days," in "meatless days," and in "heatless days," and the ladies ran their boarding houses accordingly. One poetic wag either complained or bragged – because, along with all the other deprivations, his bed was sheetless, his stockings were feetless, his trousers were seatless, and the bar rooms were treatless. "My God," he wailed, "how I do hate the Kaiser!" Writers for "The Periscope" added to the list of "whatless days" and suggested these – lessonless, profless, studyless, classless, and chapelless. H. I. Brow commented upon Professor Jensen's final exam in telegraphy –

> They say that the wireless exam was the most strung out affair ever on record. Some got all tangled up while others pulled the wires sufficiently to get a grade.

Of course, humor had its place, even in war time. But of greater sobriety came the patriotic duty to pay the federal "Income Tax," into effect in 1917 and as legalized by the sixteenth amendment to the Constitution. Very serious was the appeal of The Wesleyan to urge each student to read the paper and then to turn in the copy to the office for mailing to one of the school's soldiers or sailors. Letters which came back from the men seemed to justify fully the effort to preserve this Wesleyan connection with her "men of war."

The ladies of the campus involved themselves in a multitude of activities to boost the morale of the sailors and soldiers and to assist in the general program to conserve food, clothing, and energy. A "Bandage Circle," as instructed by Dr. Harry Taylor, cut and folded sanitary goods to be sent to the military hospitals. The women of University Place and those of the university became a virtual "home army" to produce the much needed "surgical dressings," to learn to knit, to aid the Red Cross, and to raise money by sales for 5¢ each of the popularly worn buttons of the "Patriotic League." They joined the "Eight Weeks Club" and pledged to give during the summer months a minimum of two months' service to the war effort. By the end of May, 1917, "Canning Classes" began on the campus; instruction took place in three of the laboratories, and requests simply "swamped" the facilities. Each young lady, when completing the course, was honor bound to return to her home town and to instruct others. The conservation of food was a patriotic duty. Faculty wives and coeds organized "candy-making groups," and by the autumn of 1917 the packages delighted thoroughly their recipients whose letters attested to the excellence of the "goodies." Wesleyan's women did not respond enthusiastically to the wearing of the so-called "patriotic uniforms" – made of blue serge with white collars and cuffs. This "additional patriotism" was costly, and practicality simply ruled out such display of conformity. Popularly supported were the "circuses" and "carnivals," with all their varieties of concessions and enticements, which raised money to pay postage, to buy sugar and other supplies, and to promote patriotism in support of "Wesleyan's warriors." The "girls of the 'Patriotic League'" were untiring in their endeavors.

Physical education, "physical culture," or "gymnasium work" remained prescribed within the curriculum at Nebraska Wesleyan. Until 1917, four semesters of participation, with or without credit, set the standard. Coincident with our entrance into the World War, and in response to such turn of events, came the decision by the faculty to reduce the prescription by one half, to two semesters for 2 1/2 hours of credit. Beginning that autumn, "military drill" became a substitute; and by the time of the Armistice, the professors were nearly of a mind to grant up to 5 hours of credit for training in military cantonments, particularly "where a commission was obtained." In January, 1919, E. H. Wells, Acting Registrar, announced that the former members of the S.A.T.C. could have their "drill" credited as "physical education."

Thus had Nebraska Wesleyan, its trustees, faculty, and students sought to combine the urgency of patriotism and the desire to serve humanity. The Friday following the Armistice, Chancellor Schreckengast had used the title, "The Unfinished Task," for his delayed "annual address" to the students. He spoke of the problems which the peace was certain to bring, and he was "anxious" because of the burdens which lay ahead for the young people "in school today." "Chan Schreck" as yet did not know that President Wilson would soon depart for Europe and to Paris where he hoped to write a treaty which would bring "lasting peace"; nor could this chancellor foresee that the makers and preservers of peace would falter badly and for many reasons, and that the "young people" of the next generation would be required to march again to the cadence of war.

When D. W. C. Huntington stepped down as chancellor in 1908, Nebraska Wesleyan was debt free. With zealous confidence, the new chancellor and the trustees made commitments which soon reached beyond resources. By November, the university had borrowed more than $31,000 – "in advance of receipts." Chancellor Davidson may have taken for granted that Nebraska's 55,000 Methodists would quickly pick up the tab on the expenditures. To the contrary, these church people seemed to have opined that Huntington's successes had lifted from their shoulders the responsibility to give generously to support "the Wesleyan." Even though their annual conferences voted apportionments of 50¢ per member per year, most of the parishioners fell far below the half-way mark. Davidson, via the school's "bulletins" and in direct statements to clergy and to congregations, declared bluntly that denominational schools could not run "on student fees alone," that "special gifts from friends" had to meet the differences in operational costs. Despite rumblings about extravagances, the new chancellor urged his trustees to undertake immediately a campaign to raise $50,000 to meet impending deficits, and he suggested that a special apportionment of a dollar per member come from the Methodists of the State.

The district superintendents turned thumbs down on a special apportionment, and Bishop Nuelsen cooled the ardor a bit by stating he felt the university "was in good shape." Nevertheless, the chancellor pressed on, and Peter Van Fleet and H. Hirst Millard agreed to serve as special "Field Secretaries." Davidson assisted them, and they made small dent in the problem. The shortages continued to mount, and by March, 1910, deficits reached $57,000. Davidson concluded his efforts to gather in educational collections were "building a mighty wall of indifference and enmity" toward the institution. In June, he simply resigned to accept a professorship at Garret biblical Institute in Evanston, and his role as chancellor terminated September 1. He was distressed by his own "apparent inability to measure up" to what some thought he should do for "the University." At a later date, John A. Slater, speaking for the trustees, acknowledged that the former chancellor had been "unable to get in touch with Nebraska ways and Nebraska people."

Indeed, the "economies" of the school had become painful, and no funds were on hand, or available, to care for the buildings. Annual salaries of the teachers totaled less than $21,000, about one-fourth of the fiscal outflow. The institution faced a loss of very able teachers. To permit no lapse in leadership, the board turned to Clark A. Fulmer, Dean of the College, graduate of Wesleyan, a widely acclaimed educator within the State, and a layman. When formally inaugurated to be chancellor, June, 1911, Fulmer spoke candidly of the "yearly deficits" which harassed "almost beyond endurance" the college's administration. He cried out against "this accumulation of increasing debt, debt, debt." The previous September, when the Methodist annual conferences had met, the debt had stood at $71,000; it tended to grow at a predicted pace of $14,000 per year. The new "Nebraska Conference" promisingly acknowledged in September, 1911, that "the future of the Wesleyan University rests with the Methodist pastors of the state." But, chances to meet a "50¢ apportionment" hardly improved.

In 1910, the trustees had launched a "Wesleyan Forward Movement" to enlist one hundred subscribers, each to pledge one hundred dollars a year for three years, "to assist in the current expenses of the school." Hopes, not expectations, were that the "Movement" would spread centrifugally – as directed by the motto, "Be one; get one." No pledge would be binding until fifty promises were on the line. Records fail to reveal success.

The school was definitely in a bind, and "the banks were pressing" for payments on principal and interest. To meet the emergency in December, 1910, the Executive Committee had resolved to issue $50,000 in bonds – $20,000 in denomination of $100 and $30,000 in denomination of $500, and all to bear 6% per annum. The trustees approved the plan in January, and the bonds scattered their due dates over two, three, four, and five years. By June 6, 1911, investors had purchased all, and the school had found temporary relief from the stringencies of its liabilities. With all of this, the board had authorized an additional borrowing from banks of $18,000. Down the road loomed the necessity to find the means to pay the interest on the new liabilities. The "Methodist pastors of the state" were certainly vital to any search.

During the ensuing year, Wesleyan's leaders resolved little of the problem, and they sought a more systematic coverage of the Methodist districts. The delegates to the Nebraska Annual Conference in September, 1912, marched to the beat of a different drummer and noted that the university "only needs more students, a larger endowment and a greater number of better friends."

Fulmer must have despaired his ever having agreed to become chancellor. At the request of the Methodist Board of Education, he and certain members of the Wesleyan Board had visited Chicago University, Northwestern University, DePauw University and Morningside College to consult about budgeting and more efficient keeping of accounts. Wesleyan's Executive Committee had adopted new procedures "for planning and direction." As a measure to curb expenses, the trustees had discontinued the "School of Commerce." Soon to be dropped "from the budget" would be the "Schools of Art and Expression," their programs "to continue only on a percentage basis on income gained from enrollment." The Peters Trust Company of Omaha had, for a fraction of a percent, agreed to serve as fiscal agent for the university and to collect on subscriptions made for support and for endowment. In June, 1913, the books continued to reveal that expenses were topping income, and this time by nearly $13,000. The trustees decided to issue more bonds, of varying denominations and schedules and at the rate of 6%. These new loans would retire old loans now due and overdue. The institution's assets showed clearly that its "net worth" lay well above a quarter-million dollars.

I. B. Schreckengast, who had earlier crossed the street from First Church to assume the duties of Treasurer, became also Vice-Chancellor of the university in March, 1913. He was "in charge" of the raising of funds, and he wasted no time to urge the ministers to put him in touch with "people of means." He agreed with Fulmer, that the situation was "growing desperate" and that, if "this Christian college may be saved," expenses had to be reduced to "the lowest possible limit." They proposed an "every-member canvass to solicit funds from the Methodists." Chancellor and Vice-Chancellor may not have felt much encouraged when those Methodists reported in annual conference, September, 1913: "Wesleyan has everything she needs except money and that which money will buy." The question remained: Would the church engage in "more abundant measures"?

By the end of the year, Schreckengast's "work in the field" had become disappointing, especially for him. He called for a complete revision of procedure, that it was necessary "to cultivate the State's Methodists and to instruct them relative to the school's needs." He urged each district superintendent and minister to assist in a "county unit plan," that teams of "two by two" get the Nebraskan Methodists "to begin to contribute much more to the university." Despite a reduction by $10,000 in potential expenditures, the institution faced, by May 7, 1914, another deficit – of at least $10,000 if "our bills" were to be met. The school owed in bonds and notes more than $89,000.

Charles Strader had assisted Schreckengast throughout the State, and both were grimly discouraged; they had encountered "a spirit of hopelessness because of the long drawn-out struggle and in some an utter inability to understand our financial straits." They had met both "resistance and indifference." Only increased giving could avoid additional borrowing. Fulmer had, during the past year, delivered more than 180 addresses throughout Nebraska and had traveled 9,169 miles. His talks had been on "education" and in behalf of the "teacher's association and public schools." Undetected by these men, the dearth of support had bottomed, and they would soon be seeing a light at the end of the tunnel.

The "Bulletin" for July, 1914, disclosed that the university had closed its fiscal year "without a deficit on the budget." The Wesleyan of September 17 gave headlines which said the finances of the school were "much improved." Through careful management, increased enrollment, higher tuition, "unceasing vigor," and an upswing in giving, a small surplus for the year had accrued.

With spirits buoyed by the beginning of a groundswell of earnest support, the trustees on September 18 endorsed a plan which aimed to seek "from the Conferences" a grand sum of $100,000 "to pay the entire indebtedness." Schreckengast agreed to head the campaign, and Bishop Henderson, in behalf of the Nebraska Conference, signed a letter of appeal. The ministers pledged to raise $35,000, and conservative enthusiasts openly suggested that no less than $110,000 be solicited. Bishop Frank M. Bristol called upon each Methodist in Nebraska to "invest in this splendid enterprise . . . of higher Christian education." By May, 1915, pledges approached $75,000, and prosperous areas of the State had yet to be covered. No pledge would be binding until the entire $100,000 had been reached. The people of University Place had promised to place $13,000 on the line. John A. Slater and S. K. Warrick had joined with Schreckengast to form a guiding triumvirate, and results were most encouraging.

Schreckengast, in June, reported to the board that it had become a "heart to heart" and "face to face" encounter in behalf of Nebraska Wesleyan. In some spots, the Vice-Chancellor reported, he had been treated "as if I were a grafter." One minister, whose parishioners had given "two cents per member" the year before, proudly stated that he expected his members to do as well again. All battles had not brought victories; but many people had invited Schreckengast to return, and he and his aides were winning their war.

Zeal continued to mount, and the Nebraska Conference in September endorsed an increase in the effort, to strive to raise $150,000. From the districts had come reports of success – despite the problems of "hail storms, rain storms and brain storms." Schreckengast suggested that the time had come to formulate a "Jubilee Educational Program." He admitted the work had been and continued to be "demanding and exhausting," but he had never engaged in "anything" that had "so gripped" him. The portents of victory were all around, and within reach seemed to be the $150,000, with $40,000 of it to go into endowment. In addition, statistics showed that the university had operated "for the year" in the black and had paid $1600 toward the retirement of the indebtedness.

The Wesleyan of September 30, 1915, reported on the great rejoicing which had occurred the day before "in chapel." Fulmer and Schreckengast had announced that the subscriptions had reached $116,000 and were now "due to be paid," that the "Great Future" of Wesleyan had been assured. The paper's editors, the following March, would write of "The New Era" and of "The New Opportunities" – of increased salaries for the professors, of improvements and expansion of departments, of better equipment for student use and learning, and of "better grade of work all around." Financial soundness had improved the "rating" of the school, and The Methodist Board of Education had recently ranked it in class "A." These spokesmen called upon all "loyal and true Coyotes over the entire country" to boost and to make Nebraska Wesleyan "still better." On that September 29, a great banner had been strung across the auditorium's stage, FAREWELL WESLEYAN DEBT. Chancellor Fulmer had with broad grin confessed that Wesleyan was "running out of debt."

As of conference time, 1918, nearly all who had pledged had retired their notes, and the indebtedness no longer existed. "Conference annual apportionments" had kept the school from the blights of fiscal shortage. Even involvement in the World War had failed to force a slackening of enthusiastic support. Meanwhile, the leadership of the institution had changed; Fulmer had left the office of chancellor, and Schreckengast had succeeded him.

With the school's financial woes virtually resolvable by June, 1915, Fulmer had submitted his resignation. The trustees persuaded him to continue as chancellor, but he told them that their university needed a chancellor who was "both money raiser and educator." Not long thereafter, on the steps leading from the southern entrance of the C. C. White Building, he told Ernest L. Smith that the constant and unrelenting necessity "to appeal and beg for money from the Methodists" had become more than he could longer endure. So, Fulmer informed the board in June, 1916, that he would end his role as chancellor on July 1, 1917.

Isaac Butler Schreckengast, Sixth Chancellor

Schreckengast served first as Acting Chancellor and then as Chancellor. World War, with its increased prices and disruptions of plans and fulfillments, added to the challenges of his tasks, but reports from the Conference indicated that "increased educational collections from the charges" had persisted "for Our Own School." To have closed the years "without indebtedness " was hailed as "fine achievement," and Schreckengast spoke June 4, 1919, of the university's "splendid financial condition." The final reckoning for the year would show receipts of $147,583.07 and payments of $145,006.99. Salaries accounted for nearly $25,000 of the expenditures. Widely voiced was the opinion that Nebraska Wesleyan was giving more than "standard college work in a Christian environment." Rapidly growing enrollment and increased tuition augured well for the future of the school's fiscal health, and the new "Wesleyan Clubs" showed great promise as means to assist pastors to secure the apportionments. The tightness of budgets would clearly show the crucial dependence of the school upon the "collections" from the congregations. Promising, too, would be the return to the campus of Dr. G. W. Isham as "financial director," and he would seek to increase greatly the endowment.

Hailed as a major achievement had been the gathering of the first endowment of $100,000, and this had been a fitting close to Huntington's decade of leadership. Furthermore, $26,000 toward a second $100,000 was in focus. The Nebraska Annual Conference resolved to raise within a year after September, 1908, by means of a special apportionment, $40,000 for the second "unit." Chancellor Davidson much desired to get Nebraska Wesleyan on the accredited list of the General Education Board of the Methodist Episcopal Church, and a minimum of $200,000 in endowment was "bottom line." Also, the school had no alternative to an overhaul of its bookkeeping system. So, the trustees amended the By-Laws, to provide for an "elected Auditor for the University's accounts." This latter action came in June, 1910.

As for endowment, logic dictated that a minimum of a half million dollars be reached; when invested, these dollars could bring in returns of interest sufficient to guarantee against recurring deficits. Former Chancellor Davidson wrote from Evanston, December 30, 1910, a rather stinging appraisal:

> I . . . wish some of the wealthy Methodists of Nebraska could get the scales off their eyes and see their real educational opportunity to create by their own gift a million dollar endowment for the N.W.U. . . . They will live to see the day when they will regret the . . . moral blindness . . . . The Methodists of Nebraska have enough wealth to endow . . . Wesleyan with a million dollars in one year and never injure a single local church budget.

Two and a half years later, Chancellor Fulmer noted that the school had "no future" without a large endowment, that Wesleyan would have "to close her doors if the people failed to grasp the situation." It remained evident that too many Methodists in Nebraska hardly knew that the institution existed – despite an extensive campaign that had begun in January, 1912.

Charles Strader was directing the campaign, and the goal of an additional $400,000 seemed reasonable. When a great rally in Lincoln's auditorium rounded out a second unit of $100,000, few doubted the success of the venture. The Methodist clergy, leading laymen, professors, and students converged to form a team of more than 2,300 persons for canvassing. By December, 1912, disappointing responses gave clear indication that scarcely more than half the needed $400,000 would be forthcoming in pledges. Even though the conferences had added their blessings to the campaign when they met in September, reports showed that nearly two-fifths of the ministers were not earnestly pressing to raise even the apportionments. Because of terms of wills and because of certain stipulations attached to pledges, Strader estimated that no more than $208,000 would be "productive" toward the goal. So, a "County Unit" plan followed, with Schreckengast at its head. District superintendents and local pastors agreed to furnish lists of names of potential solicitors.

By "conference time," September, 1913, one could detect an upswing in zeal. The delegates endorsed the holding of special "collection Sundays" to assure the reaching of the 50¢ per member apportionment, and fifty-three ministers volunteered to serve on a "Committee to Advance Wesleyan's Campaign." Everyone seemed about to turn seriously to meet the challenge of "Christian education." The school's trustees felt sufficiently encouraged to ask the Rockefeller Institute for $100,000; this would not gain an immediate benefit. The faculty, December 17, 1913, promised two additional days of vacation for Christmas were students to carry the appeal into their homes and neighboring vicinities. The university's leaders had hoped the General Education Board of the Methodist Episcopal Church would grant $150,000; but that board's response was to the effect that Nebraska Wesleyan must first possess $500,000 in endowment and be free of debt. By December, 1914, Schreckengast, as both Treasurer and Vice-Chancellor, could clearly draw a line of battle. As the effort to lift the indebtedness surged on, so did that for the endowment. In June, 1917, Schreckengast heeded his board's advice and hired a secretary to assist him in communications to collect on the unpaid notes made toward endowment. These subscriptions bore interest per annum of 5%. The coming of war had made it urgent that the promises be paid.

Among the presidents of the smaller colleges and universities, a widely held opinion stressed that no institution could hope to prosper unless it had an endowment of at least a million dollars. As chancellor, I. B. Schreckengast dared not be content with his "half." So, he pressed on and persuaded the school's benefactors to purchase Liberty Bonds for Wesleyan and to establish annuities. In March, 1920, the trustees turned to raise in two years a million dollars for endowment. A. L. Johnson of Crete was President of the Board; George A. Knight and Ernest L. Smith were Treasurer and Secretary, respectively.

The university had been regularly meeting its operating expenses, despite annual increases in the budget. "Rising educational standards," demand for "a larger and better paid faculty," increased registration, and mounting costs for maintenance made it clear that the school could easily make budgetary commitment "far beyond its dependable income." The General Education Board urged that Nebraska Wesleyan launch a new drive for one million dollars, promised $250,000 to be paid once the million were prescribed, and offered to grant, as a gift, $10,000 to meet operating costs each of the two years needed for the campaign. The Rockefeller Board had also pledged to pay $12,500 to meet operating costs during the solicitation, and its "gift" would be forthcoming once the million had been garnered.

In September came the necessary approval of the Nebraska Annual Conference to support the "million dollar campaign." Wesleyan's trustees then elected George W. Isham to direct the endeavor – as Vice-Chancellor of the university. The Wesleyan, in great headlines, broadcast on March 10, 1921, that a state of readiness had been reached, that the drive for the Million Dollar Endowment" was already underway. Alumni and friends had registered commitments of more than $100,000; the Rockefeller Board and the Methodist Board had each promised $250,000 "once the million had been raised" – the "real challenge being that the campaign had to go over the top." Benefactors were to make their prescriptions payable within five years, and the notes would bear interest "of 6% of unpaid portions." If by December 31, 1922, the full one million had not been underwritten, subscribers were to have the privilege to withdraw their notes. Peters Trust Company of Omaha would serve as custodian of the new fund.

Wesleyan's most needed new structures were a library, a women's dormitory, a better gymnasium, and a science hall. The Wesleyan seconded the trustees' decision to raise a second million dollars to construct the four new buildings. But, "Endowment" had to precede additional structures; so, the students and the faculty, on May 19, 1921, "to give impetus to a movement that aims to make Nebraska Wesleyan 'Supreme,'" in a convocation pledged between eighteen and nineteen thousand dollars "toward the fund." All agreed that their university would either march on to greater heights, or she would have to curtail drastically "her program and potentialities." No one was willing to settle for mediocrity and eventual demise.

Maintenance and repair of buildings were always major items. Under the direction of a chief custodian or janitor, students performed the cleaning chores. Some pocketed their earnings, and others had their wages applied to tuition and fees. One year these sturdy workers organized a chapter of the "Ancient Order of United Janitors," and some of their officers bore titles such as "Lord High Exalted Ruler," "Lord High Keeper of the Sacred Broom," "Right Reverend Rector of the Crematory," and "Right Worthy Custodian of the Magic Key." A later group made their presence known more simply as "Knights of the Broom." These were not in search of a "Holy Grail," but they did attempt to seek out those who seemed to enjoy "to carry the mud up to the classrooms to be scraped off on the rung of the chair before," or "to wad paper and make no effort to hit the waste baskets," or "to tear the waste sheets into small pieces and scatter them around." Walls frequently needed cleaning and repainting, for some students delighted in drawing cartoons or recording their favorite sayings of wisdom thereon – all to make it evident that they had run out of paper or desired to indicate that Wesleyan was not an "intellectual center." Of course, everyone was not fully satisfied with the labors of the "Knights," and an observer opined that it would be well were each janitor "to sweep out each semester."

Scarcely a year had passed without need to repair the roofs of the Main and C. C. White buildings. Wind, rain, snow, cold, and heat took their recurring tolls. Water damage required repainting of hallways and repapering of rooms. One "January thaw" caused such "dripping into the library" (top floor of "Old Main" and in the southern section) that many books were ruined before an alerted crew had provided "pails and troughs to drain the water out of the windows." On more than one occasion, snow had to be removed from the roof of the C. C. White Building. Departments and societies often undertook the tasks to repaper and to repaint. As early as 1910, new floors were being laid in the Main Building. In April, 1917, "a violent wind storm" blew down the flag pole from the top of "Old Main," and patriotism demanded its immediate replacement – for the nation was at war and "Old Glory" had to wave once more from the lofty height. Later, when the winds had blown the flag into frazzles, one "Coyotess" in a letter "to the editor" rendered such protest that a new "stars and stripes" soon fluttered quite gloriously. After twelve years of service, the smoke stack of the heating plant had to be extensively repaired in 1921.

Of more than usual "housekeeping tasks" were three projects – a naming of "Huntington Hall," an overhauling and refurnishing of the "Ladies' Toilet Rooms," and a redecorating of the chancellor's rooms. The first of these occurred in spring, 1916, and probably came with sentiment to establish a "Huntington Chair of Religion." Workmen had recently repainted the large "English class room," located on the east side of the "first floor" of the C. C. White Building. The weekly prayer meetings regularly met there, and the room easily accommodated 350 persons. Various organizations and groups of the campus, to grace the walls, gave an assortment of framed pictures, photographs, and portraits – of Robert Browning, William Shakespeare, Frances Willard, Abraham Lincoln, Joan of Arc, "Christ and the Rich Young Ruler," the "Castle San Angelo of Rome," the "Sistine Madonna," and Myron's "The Discus Thrower." A sculpted copy of Praxiteles' "Hermes" and a bust of Shakespeare resided on pedestals in corners of the room. It seemed fitting to rename the spacious and beautified room after the former chancellor whose fame and accomplishments had already become legendary within four years after his death.

When the Board of Trustees met in June, 1916, for its meeting at commencement, before it lay a "communication" from six of the women of the faculty – Ida May Ingles, Librarian; Phoebe May Hopper, Assistant Professor of English; Abbie Cornelia Burns, Professor of German and Modern Languages and Secretary of the Faculty; Bertha Watt McProud, Professor of Romance Languages; Clara Urania Mills, Head of Theoretical Department of the Music Conservatory; and Mary Alene Smith, Head of Organ Department of the Conservatory. The ladies were angry, for their toilet rooms had been constantly in very unsanitary and unpleasant conditions. Their petition left little else to be said or to be recommended. Action was forthcoming.

> . . . Some of the toilets have been closed during the entire year; frequently they have remained for days in a filthy condition; toilet paper has not been supplied; obscene markings are on the walls; and sometimes leaks have caused water to run through to the floors below. We, the women of the faculty, request that these rooms be thoroughly cleaned and the plumbing overhauled by competent workmen and that reliable janitors be provided, who will see that the rooms are inspected daily, scrubbed at least once a week, and at all times kept in a sanitary and cleanly condition.

Well!

When he became chancellor, I. B. Schreckengast had little concern about the shabby appearance of his office. When informed, quite to the point, that certain prospective students and their parents had been "turned off" by that "dilapidated appearance," he moved quickly to have an "uplifting improvement" of a cosmetic nature. The trustees, in September, 1918, hired a paperer and interior decorator who, during the months he refurbished rooms of the Main and White buildings, lived "rental free" in a house owned by the university. Schreckengast's office was "first on the list."

Awnings for the administrative offices in "Old Main" kept some of the heat of summer's sun from penetrating into the interior. Remodeling of the chemistry and biology quarters, respectively located on the first floor and basement levels, occasionally reflected the growths of the departments. The move of Professor Jensen's department of physics into the rooms above the new heating plant in 1909 had provided spaces for expansion of the laboratories of the sciences. When "the Chapel" moved to the auditorium of the White Building, the library shifted to occupy the large vacated open space of the south wing of the top floor of the Main

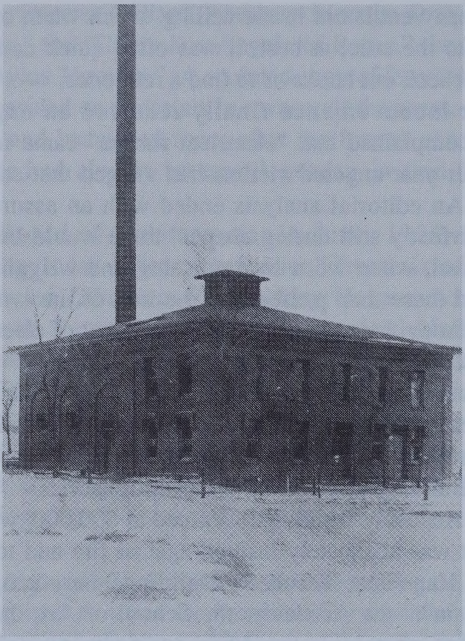
Building. During the winter months, the library had been subjected to the nearly freezing blasts which came from the north; even in the new quarters, students continued to shiver while standing around the radiators, and the librarians often kept on their wraps to ward off cold. In summer, the heat within was only slightly alleviated by the green ventilators in the ceiling which when opened permitted the hottest air to rise into the attic; at best, it was often quick come and faster go for those who sought to check out books or to find a reference.

One minor inconvenience finally received an explanation in 1920. Students had often complained that "electrical shocks" came from the seats in the auditorium; year after year angered victims had alleged that certain pranksters had "wired the seats." An editorial analysis ended with an assurance, that if "every student would sit perfectly still during chapel" there would be no shocking. Fur, silk, wool, and flannel, when worn by squirming and wriggling persons, created positive charges, and these then passed into the iron of the seat "negatively" upon contact. The human body, being a fairly good conductor of electricity, thus received the "shocking experience." So had come a scientific lesson.

In 1910, the trustees discarded the old gasoline plant which marred the scene at the northwest corner of the Main Building. A connecting of the university with a "city plant" proved to be a significant improvement.

The Main Building had carried other designations – "The Administrative Building" and "The Academy Building." Valued at $90,000, with the furniture and fixtures at $8,000, it was adequately insured against fire and tornado. Prior to the construction of the Van Fleet Teacher's Building, these programs and services centered in "Old Main": the Academy, the School of Art, the sciences and their laboratories (except physics), the Library, certain society halls, certain administrative offices, and the School of Commerce until disbanded. In the C. C. White Memorial Building, valued at $92,000 and with furniture and fixtures at $8,000, and adequately insured, were located the College of Liberal Arts with the various departments involved, the Teacher's College, the Conservatory of Music, the School of Expression and Oratory, certain association and society halls, the room of the Woman's Wesleyan Educational Council, certain administrative offices, the Chapel-Auditorium, "Huntington Hall," and the Kindergarten. One great need for the auditorium was the installation of a pipe organ. This would require much remodeling of the stage and would not become reality until 1926. A major improvement for the buildings occurred when Professor Jensen examined the wiring of the two facilities and corrected many inefficiencies; he did this in 1913, during summer's vacation, and without compensation.

The board, in June, 1909, voted to construct a new heating plant for the university. The structure rose to the east of the small gymnasium, was 48 feet wide and 52 feet long, and its upper floor of four rooms would serve as Professor Jensen's department of physics – lecture room, laboratory, store room, and work shop. Expected to cost $10,000, it proved to be more costly. A lively solicitation of alumni and friends garnered no more than $4,500 of the eventual $14,000. Imbedded in the cornerstone remains a portion of a petrified log, set in cement, a gleaning brought back by Professor Bishop from one of his geological trips – probably from the quarries near Louisville. Fascinating to all observers were the emplacements of the huge twin boilers, swung into position by supporting steel trusses, and the rise of an eighty-five foot smoke stack. Ready for occupancy and use by late November, this new plant gave promise of adequate heat for the buildings and of "plenty of hot water for the showers and baths for the athletes."



Heating Plant and Physics Building

Purchase of an additional boiler came in 1912. More storage space for coal loomed as a problem. During the fall of 1912, professors Jensen and Rose spent much time "in the ditches" to repair the heating lines. By 1916, lack of an adequate "repair shop" and storage room prompted the trustees to canvass for funds to enlarge the heating plant. Also needed was a new boiler and installation of a "Vacuum System" with the pipes laid in a new insulated concrete base to keep the steam lines from freezing and with a suction process "to pull the water back into the power plant" from the many radiators in the buildings. And, Jensen needed more space for his "wireless telegraph system." By October, 1917, these expenditures had reached well above $10,000. Within another two years, invoices for "Power Plant Repairs" had totaled $11,451.61 – for boiler repair, new pipe lines, sewer connections, "trench warfare," et cetera. It was not easy for a small college "to make ends meet," financially.

As for the small gymnasium, all students knew it was not all their hearts desired, but it was the best they had; so, they resolved to enjoy it to the utmost and to hope "for a better one some day." But, without sufficient space for the "400 Association" to watch the games, a more up-to-date gymnasium soon became a matter for the attention of the trustees. With Clevenger's blessing, students kept a steady flow of petitions before the authorities. Efforts were bolstered in December, 1910, when Cotner announced it would refuse to schedule basketball games with Wesleyan because of the size of its gymnasium. Although some Wesleyanites moaned because the Cotnerites seemed unable to forget about the hockey game of 1907, the petitioners made full use of this extra fuel for their smoldering fire. Then, when the small building became "bug infested" and had to be subjected to fumigation and a scrubbing down of walls, floors, pipes, mats ropes, and apparatus "with hot water and a corrosive sublimate," the pressures for change mounted. Although the facility was once again "antiseptic and hygienic," its inadequacies seemed more clearly in evidence.

A day of decision came on March 23, 1911. The Board of Trustees approved construction of a "temporary gymnasium" – cost to be limited to approximately $2,500 and the students to raise one half the amount and to provide labor. Professors Rose, Jensen, and Clevenger were to serve as chief consultants. The Wesleyan proclaimed in bold red ink, on April 21, 1911, that the students had oversubscribed during chapel on the 17th. W. L. Ruyle had directed the "magnificent manifestation of true college spirit."

When school opened in September, all knew that construction would soon begin. E. J. Brady of University Place was the "foreman," and Dean Alabaster agreed to compile the rosters of students for work. Added would be a special fee of $2.00 each semester "to cover the charge for the admission tickets for all events." Roy A. Wilson submitted his poetic call to action for "The New Gymnasium":

Bring out the hammer, boys,
Let's start that new gym, noise;
With nails and tacks
A few hard whacks –
That's what the work employs.

Tune up the rusty saw,
Don't start that hem and haw,
We'll rip and yank
The stubborn plank
While girls look on with awe.

It's all for Wesleyan,
We're glad the scheme began,
And in the Spring,
We'll proudly sing
How easily it ran.

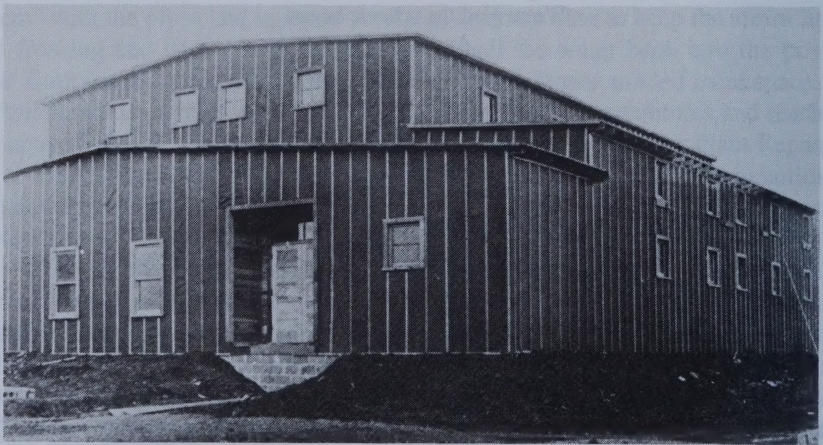
The time for basketball
Will come ere long this fall,
It's then we shout
'Tis all about
The room so wide and tall.

Work began October 7th. For the half-day shifts, Alabaster announced each day during chapel the names of students who were on the roster for the following day. The workers were excused from classes while at work. They laid a foundation of cement blocks, and upon these rose the superstructure of heavy "iron truss rods" within a frame work of heavy timbers and sided with "red rope roofing" – held firmly by battens "16 inches apart all around." Covering the roof was "3-ply rubberoid." The floor was the best "that could be had," vertical grained yellow pine throughout. Professor Jensen wired the building, and "eight 2,000 candle power bulbs" lighted the interior. "The Song of the Gym" gave its rhythmic summary:

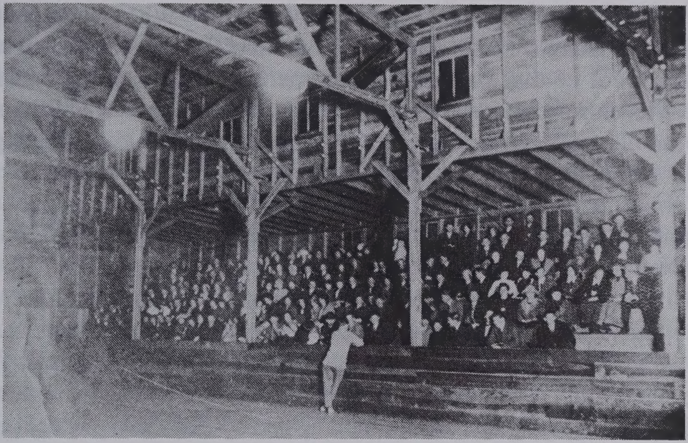
> Sing a song of shavings and the hammer's din, a couple hundred students building us a gym. They are gifted carpenters, count those by the score, who are skilled enough to drive nails into a floor. They're chosen to this calling, chosen one by one from a list that sweeps from Aden clean down to Louie Young. Every morn at Chapel, Fate with index grim tells each yowling Coyote when his shift begins. The laborer has troubles, such as the work entails, as falling off the high roof and spilling all the nails; but when the building's opened all will sing with vim: "Long live those Profs. and students who labored on this gym."

The "big opening" occurred November 27, and the dedication was more than spirited. The Glee Club sang, Chancellor Fulmer spoke, trustees added their poignant comments, frequent yells and cheers rendered punctuation, all joined in a rousing singing of "The Yellow and the Brown," and a faculty team defeated the seniors, 22 to 17, in a basketball game of brain and brawn – "which more resembled football." In January, several of the girls prepared a banquet of sandwiches, popcorn, and apples for the toilers whose muscles had caused the gym to rise. The "toilers" were delighted as they feasted while the Wesleyan Orchestra played "from the center of the new floor." This celebration culminated in a "grand march."

At cost of $3,200, of which the students contributed $1,560 and the trustees the remainder, this "temporary gymnasium," which would stand for more than forty years, was 64 X 82 feet in its outer dimensions, housed a playing floor 40 X 70 feet, seated 600 spectators on tiered seats along the sides, had two front offices 12 X 12 feet each – for the two directors of physical education, and furnished rooms, lockers, and showers on each side beneath the seats. It stood a few yards from the northeast corner of the heating plant and extended eastward, and the short steam line gave promise of plenty of warmth and hot water. Small wonder that excitement prevailed. Coach Kline was exuberant.



The "new gymnasium" – exterior



The "new gymnasium" – interior

Because the playing floor was not of "regulation size," decision came in 1914 to enlarge the facility. Again, students by roster provided the labor. They extended the structure twenty feet to the east and added to the length of the playing floor. To increase the width, they removed the first tier of seats on each side. To stretch seating capacity, the tiers of seats "filled the limits," and more than 800 spectators could now squeeze in. The College Council had already furnished sixty new steel lockers – forty for the men's side on the south and twenty for the women, on the north side. Rental fees were $1 per year, or $3 for four years. All hoped that these "lockable lockers" would prevent the thievery that had taken place too frequently. In 1915, the junior class presented a "score board" – all painted in yellow and brown, and it was up in time for the "final game of the season" in March.

A hygienic problem had lifted its ugly head in January, 1913, after an interclass basketball tournament when several of the men became ill from infections and rashes – to such an extent that "Remembrances of Job" became the unhappy theme. Well, the gymnasium had never been disinfected, and over-delayed "housecleaning" became mandatory. In the absence of receptacles, players had continually expectorated upon the floor. According to The Wesleyan, the floor along the sides resembled "the pelt of a leopard." Any player who fell and skinned shin, knee, arm, or elbow was certain to be contaminated. The editor ordered "those thoughtful persons" who wished to deposit their "surplus saliva" on the gym's floor to "cut it out!" The Athletic Board had, as yet, not expended a donation of two hundred twenty dollars received the previous year from the "College Night," and other money was also available. A big clean up soon occurred, and the scrub down with steam applications of carbolic acid solution did the job – even better than the "Gold Dust Twins" could have done. With receptacles purchased and in place and with signs posted to give clear warning that "spitting on floors" was prohibited, the denizens of Coyoteland had probably learned a valuable lesson in human decency.

As we know, by 1921 the drawing boards for the campus had called for a more imposing and suitable gymnasium. Critics had found the temporary structure to be about as inspirational "as a hay barn." Cosmetic improvement did follow soon, but thirty years would elapse before a Colorado wheat grower, named Ira J. Taylor, answered the call.

And what about the first little gymnasium? When school opened in September, 1912, many students joined in promotion of a scheme to make a plunge or swimming pool of that part of the basement which housed the old heating equipment. Students and members of the faculty readily volunteered their services – to remove the old boilers and other items and to do additional excavating. Major costs would arise from "cement work" and installation of heating coils. Dressing rooms and showers needed only slight repair. Professor Jensen was at the center of the idea, and estimates predicted that $400 would do the job. But, it never happened. Not until 1958 would Wesleyan have its swimming pool.

In 1915, the "City Y.M.C.A." leased the facility and paid $25 per month for its use. Repairs, painting, and shower and locker accommodations necessitated expenditures, and these improvements alleviated the crowded schedules for use of the "new gymnasium." The University Place "Y" did not extend its agreement, and the old facility continued to be used for bathing and by classes in physical education. Groups and organizations frequently held their parties, socials, bazaars and carnivals, and "mixers" there. In 1918, with a second story added, it became a barracks for the S.A.T.C. Then came the cafeteria.

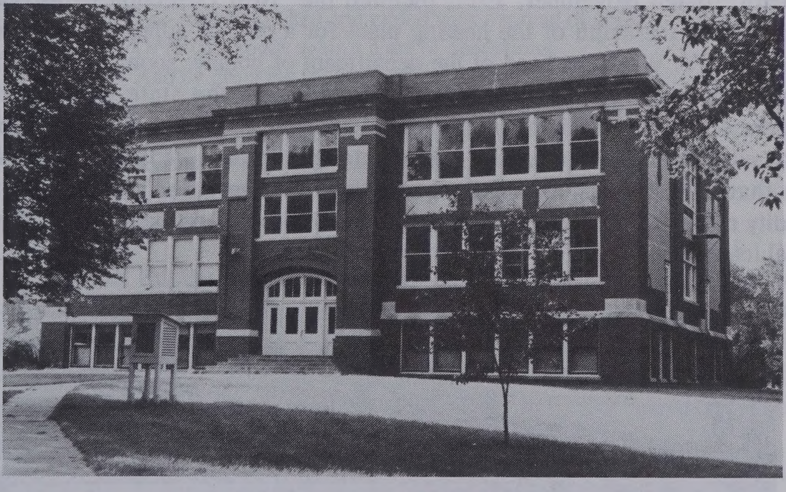
Initial proposals for a unit of the S.A.T.C. had included an "on campus" mess hall, but the ladies of First Church were more than willing and able to cook and to serve. War's end and the dismissal of the Corps left the school with adequate space to establish a kitchen and to arrange tables for serving and eating. Chancellor Schreckengast wasted no time to put the project in motion. The trustees approved the plan early in December, 1918, and the second floor of "The Armory" was ready for an initial meal on January 1, 1919. Mrs. Schreckengast and Mrs. Alabaster were the "Cafeteria Bosses," and forty students appeared that first day. Soon, more than one hundred "hungry Coyotes" regularly formed the line.

Purpose was to provide "wholesome food at minimum expense." In addition, many students could assist as employees and thus better meet the expenses of their being in college. The operation was not without delays and problems, and some students lacked patience. A sign soon appeared: "Don't shoot the actors, they are doing the best they can!" Another notice, signed by the two ladies, stated bluntly – "We are not in this business to earn our living!" Despite the early grumblings, the cafeteria was destined to survive – with its new oak tables, additional settees, and freshly painted walls. The kitchen and pantry occupied part of the first floor. Soup and hash seemed often to be on the menu, for virtually "nothing went to waste." A new word was born, "cafeteriaing," and one writer complained about the absence of gossip at the tables. Another proposed that the dining facility be dubbed "The Beefeteria."

Under the directions of R. C. Ord, W. R. Jackson, B. E. McProud, F. E. Howard, and again McProud, the training of teachers at Nebraska Wesleyan had gained widespread recognition of its excellence and effectiveness. Jackson, as first Dean of the Teachers' College, had found the crowded spaces of the Main Building to be a handicap. The new C. C. White Building offered more adequate quarters, but mounting pressures clearly called for a separate building and one adequate to carry the program and the Academy. The Rev. Dr. Peter Van Fleet, who had served as district superintendent in the Nebraska Conference, had been a member of Wesleyan's Board of Trustees many years, had earlier sought funds as the school's

"Educational Secretary," and was currently its "financial agent," announced "at Conference time" in 1916 that he and his wife would make a gift of $5,000 toward the construction of a new building, to be a training school for teachers. Dr. Schreckengast, as Vice-Chancellor, agreed to join with Van Fleet in effort to raise funds for the structure. Dean McProud became much involved with the making of arrangements with the School Board of University Place, for the town would be paying for light, heat, janitorial service, and an "annual rental" equal to 5% of the cost of the building. The new facility would accommodate a minimum of 160 students and would have a gymnasium, and its surrounding area would provide "play areas" for baseball, tennis, and basketball. The planners took for granted that this addition would have "good heating and good ventilation." Wesleyan's Board of Trustees retained power to hire "the superintendent," the supervising teachers, and other personnel.

Excavation, directly south of the heating plant and the "new gymnasium," and a bit in from the street, was underway by mid April, 1917, and expected costs had increased to $30,000.* Van Fleet continued to lead in the solicitations, and he promised to double his initial pledge. So it was that the new school, "two stories high and one story low," would bear the name, "The Van Fleet Teachers' College Building." The ladies of First Methodist Church promised to finance the purchases of additional equipment needed for the classes in Manual Training and in Domestic Science. Occupancy came in late November. Later, in March, 1918, occurred the first "open house" when the "Teachers' Building" and all of its classes and rooms were on display. Steady streams of guests converged from campus and town, and these visitors were "very favorably inclined." The people had found the gymnasium and the classrooms for manual training and domestic science to be of particular interest. Dean McProud received much of the credit for the success of this "dress parade." Bigger and better summer schools for teachers were in the plans.



Van Fleet Teachers' Building

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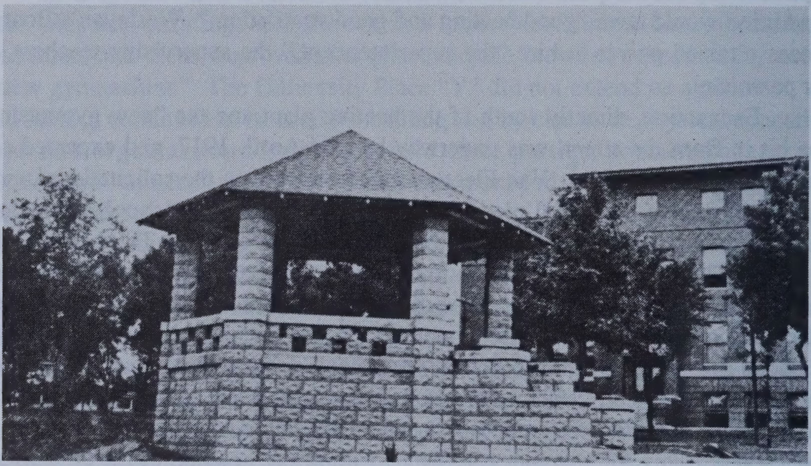
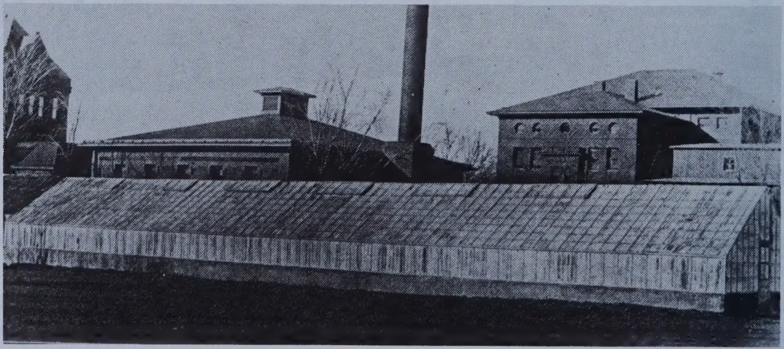
* Architect was John R. Smith, who had designed both the Carnegie Library and the City Hall in University Place.

An editorial in The Wesleyan, April 9, 1909, called for construction of a "new band stand." The old wooden "stand" had become an eye sore, and it sat nearly midway between the new C. C. White Building and the new First Methodist Episcopal Church. The senior class of 1912, with Leroy W. Stringfellow as its president, gave the "University Pavilion" to the school. Constructed in time for commencement and the planting of six ivy plants, the hexagonal structure of cement blocks, brick, and mortar, with its six pillars and overhanging roof, and steps from the south leading into it, replaced the old stand. For nearly sixty years, this open-air pavilion waged a losing battle against neglect, time, usage, and abuse.



A storm in the summer of 1910 "collapsed" the first greenhouse. A "Bulletin," dated November, 1911, pictured the "New Greenhouse" as recently constructed to the south of the heating plant for a cost of approximately $1,200. Professor C. V. Williams, head of the department of botany, soon filled the "2,000 square feet under glass" with plants gleaned from the state farm and local greenhouses. When Williams held a formal opening in March, 1912, he displayed for the eager visitors "more than 4,000 potted plants, hundreds of seedlings, and more than 300 bulbs." The greenhouse was "steam-fitted" and had "proper humidity controls." Botanists and artists found it to be a "virtual paradise" for their special interests.



In 1913, when indebtedness and need for endowment were concerns of great weight, hopes dared rise for the erection of an "Alumni Hall" – a building not to exceed $50,000 in cost. The enthusiasts quickly established a "Building Fund," but it never prospered.

During times of construction and laying of new steam lines, some observers concluded that the school's officials were preparing for some sort of trench warfare. Others found each variation to be a positive good which brought change to the "space of weeds, grass and alfalfa which is called a campus." Actually, the appearance of the campus and its beautification became matters of continuing concern, planning and effort. A "professional gardener" was nearly always on the payroll, and the Building and Grounds Committee of the board seemed never to let the planted shrubs, grass, and flowers rest long unattended. Judicious arrangements of trees and flower beds entered into the plans for landscaping, and the pretty blossoms and foliage drew praise from editors of The Wesleyan. Professor Claude Shirk, head of the department of botany, wasted no time to become a chief designer and prime mover. "Unaesthetic corners" and unsightly mounds were in need of hiding or removal, and beds of geraniums and other plants flourished. The "front of the Main Building" was always a center of attention. The townsfolk were quite vocal in their appraisals of the appearance of the campus.

Warfare against dandelions was without surcease. Each May came a day to attack, and professors and students together forgot about classes and recitations. The "annual tirade" sought to rescue the "beautiful campus" from the "obnoxious pest." By eight in the morning, amazons joined warriors in the assault, and they gave "no quarter." They even invoked remembrances of William Shakespeare:

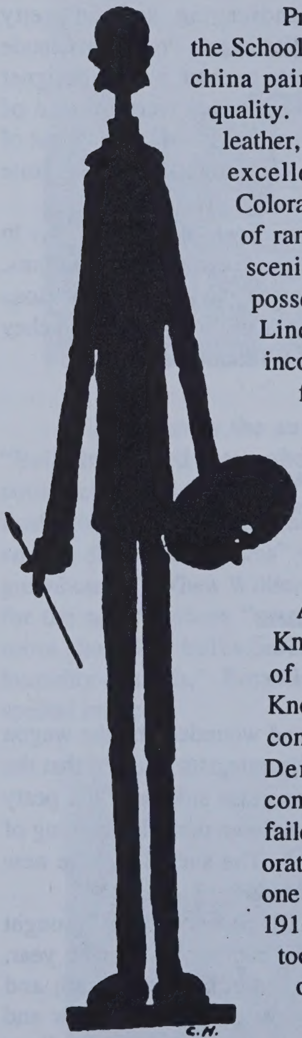
> "To dig or not to dig, that is the question:
> Whether it is more pleasant to behold
> The campus decked and gilded with a spread of gold,
> Or to take spuds against a sea of dandelions,
> And by grubbing, oust them.
>
> "To dig; to grub; perchance to dig again:
> Aye, there's the rub: for in that root there lurks
> A potent and everlasting life that will not down,
> After we have shuffled off this upmost top."

How true it was! But the diggers carried off "the dead and wounded" by the wagon load, and were nearly always finished by noon. In 1914, strategists directed that the annual war of extermination take a new turn, to let the grass smother "the pesty yellow bloomers." Well, the grass did grow, remained unmown until the opening of school in September, and produced a "good hay crop." The success of the new strategy remained a question. More diggings recurred in future.

Special arrangement in 1909 with "the Mayor of University Place" brought installation of sixteen lights "around the buildings of the campus." Year by year, cinder walks preceded "paved walks" as new lines of march necessitated, and griping was widespread when the janitors were slow to clear the walks of snow and slush. The Commercial Club of University Place shared expenses with the college in the placing of cement curbs along the circular driveway in front of the Main

Building. Hailed as a major improvement was the emplacement in September, 1917, of a series of "new lighting poles," a gift from the graduating class of 1916.

Along with these significant advancements had come causes for protest, and particularly two: a constant throwing away of waste paper, and its subsequent accumulation in corners and beneath shrubs, and the turning of the campus into a field crisscrossed by numerous pathways. The "cowpaths," or "bovine trails" aroused much editorial indignation, and the writers took issue with those who preferred to take the "airline routes." One year a "spotter's brigade" set out to watch, record, and then publish the names of "those persons observed as they cut across the grounds." Fences and wires served only to cause the offenders to step over or to crawl under. As enrollment increased, the unsightly "calf tracks" became deeper and more numerous. Editorial railing had had little effect through the years.



Art is Long

Professor Henry Howard Bagg for several years directed the School of Art, and the frequent displays of drawings and oil, china painting, and ceramics disclosed much work of high quality. Stenciling, etching in metal, tooling and inlaying of leather, and wood carving entered also into his program. He excelled in oil landscapes and spent many summers in Colorado and Estes Park. Many of his personal works, those of ranges and valleys of the Rockies and those of certain scenic spots in England and Scotland, became the prized possessions of a host of business firms and admirers in Lincoln. Never a salaried member of the faculty, his income came from the sales of his paintings and from the fees charged for lessons. A man of great height and of unusual thinness, he appeared "so tall that he had to fold up to sit down." Ill health caused him to resign in 1918.

Declining enrollment in the School of Expression led in 1910 to the resignation of Professor A. E. Turner. Under the direction of Wallace Eugene Knox, the downward trend reversed, and the department of expression and oratory soon doubled its clientele. Knox was without peer as impersonator and as "reader" of comedy and drama, and his repertoire seemed endless. Demands upon his time, from both campus and communities, were nearly overwhelming, for he never failed to thrill his audiences. By 1913, he had sent four orators from Wesleyan to compete in interstate contests; one had gone on to the "national." When he resigned in 1916, his former student and assistant, Beulah G. Champ, took over, and she enhanced a growing interest in the art of the theatre. The "Dramatic Club" blossomed, and the entire "department of elocution" flourished. Programs of great variety and high quality gained editorial praise. Ethel Rae Robinson, trained by both

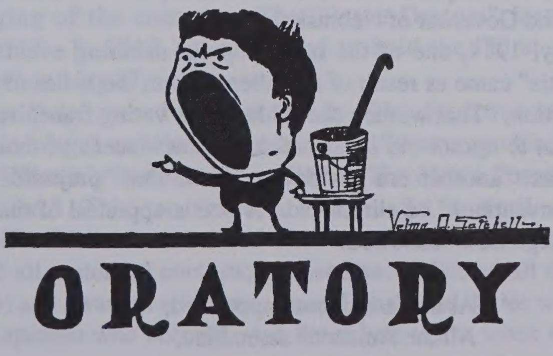
Knox and Champ, lent her talents to the department for three or four years after graduation, until 1920.

Published information about the School of Expression and Oratory stressed the "dramatic recitals" of students. By 1914, Professor Knox claimed that it ranked "as one of the largest and most complete . . . of its kind west of Chicago." Specialties included the following: Physical and Voice Culture; Bodily Expression and Pantomime; Impersonation and Dramatic Art; Extemporaneous Speaking; Debate; Parliamentary Law; Normal Teaching; Private and Public Recitals. Contestants vied vigorously to excel during the "Hero Days" and would go on to the "Old Line," Pi Kappa Delta, Peace, and Prohibition rivalries.

The onset of the "Hero Day" contest came in March, 1916, when the Hon. Bayard H. Paine of Grand Island offered solid medals of gold, silver, and bronze to the winners. The Rev. J. R. Gettys gave $15 to the winner and would later increase the ante to $25, and to add a prize of $10 to the second place winner. The classes held preliminary rounds, and the class of the winner guarded for a year the "silver loving cup" upon which was inscribed the name of the victor. Among the more successful were Edith Baker, Stanley High, Gregg McBride, Lloyd Harmon, Morton Wolf, Wendell Alabaster, and Thomas Q. Harrison.

When William A. Crossland emerged as winner of the State Oratorical Contest, February, 1910, the school's "victory bell" rang out the tidings. Crossland received much wider acclaim when he found an error in the judges' tallies and insisted that the laurels be promptly placed "on the brow of his rival" who had received "second place." Crossland went on to triumph rightfully in 1911. His younger brother followed in his footsteps, and Weldon F. Crossland became in 1912 the sixth orator from Wesleyan to win the State Contest. Thomas Q. Harrison in 1919 became Wesleyan's seventh champion, and campus enthusiasts classified him to be a "bell ringer." At this later date, the older prizes were retired, and the winners of first and second in the local contest received grants of the tuition fees for one year and for one-half year, respectively.

Those who excelled in oratory for "Peace" and for "Prohibition" were Simeon E. Cozad (Prohibition), Clarence Davis (Peace), J. Arthur DeBardeleben (Peace), Richard Elliott (Prohibition), Joseph Raymond (Peace), and Charles G. Gomon (Prohibition). In all the fields of endeavor, some of the titles of winning orations had been "Our Civic Duty," "Tolstoi," "Our City Problem," "America's Obligation," "In the Pans of the Balance," "Education and World Peace," and "America's Answer."



The Wesleyan, January 31, 1914, carried the announcement that Pi Kappa Delta, National Public Speaking Fraternity, had granted a charter for a chapter at the school. Hailed as another "prestigious honor," this recognition placed on a higher pedestal a striving for success in competitive speaking. Its purpose was definitely to promote the interests of intercollegiate oratory, debate, and public speaking. Wesleyan's chapter became inactive in 1915 and underwent reactivation March 25, 1920. During the years, the local "Forensic Council" had coordinated schedules and events; now, the "Nebraska Alpha Chapter" would direct the activities and present the annual awards.

Interest in debate remained high for those who enjoyed the give and take of these forensics, but general campus response lagged in enthusiasm. Opinions in The Wesleyan sometimes hinted at resentment of those who seemed indifferent to "the art of argumentation." Rivalries between the classes brought forth the widest attendance from students, and freshmen more than "held their own." Sometimes, when a well-known person, such as William Jennings Bryan, served as judge, large crowds turned out. The questions at issue were nearly always of current political matters: Resolved, That all corporations doing an interstate business be required to take out a federal license; That direct legislation through the initiative and referendum is desirable in the states and their subdivisions; That the tariff of the United States should be determined by a non-partisan board of tariff experts, constitutionality waved; That the federal government should own and operate the railroads in the U.S.; That the "commission form of city government" ought to be established; That the United States should make an immediate increase in her armaments; That the League of Nations should be established to enforce a world Monroe Doctrine; That all industrial disputes of national significance should be submitted to a federal board for arbitration; That Japanese immigrants should be admitted to the U.S. on the same conditions as the immigrants from Europe. In 1912, Wesleyan's affirmative and negative teams were respectively composed of Clarence Davis, Dwight Griswold (to serve later as Governor of Nebraska), and Weldon Crossland and of Charles Cole, Charles Gomon and William L. Ruyle. Earlier, Enor Matson, Edward P. Imboden, and John McVay had battled well. In 1920, when the Wesleyan teams triumphed over Denver University and Colorado Agricultural College of Fort Collins, as well as all their Nebraska rivals, Lola Duncan, Elsey Kirk, and Gerald Boyer carried the banner of the affirmative, while Gregg McBride, Harold Wilson, and Clare Van Metre upheld the negative. A rising star in 1921 was Ralph Brooks, a freshman; he became teacher, school administrator, and Governor of Nebraska.

In May, 1914, one of the more popular debating events occurred when "Pugnae Forensis" came as result of a challenge from the ladies to the gentlemen to debate the question, "That women should have the voting franchise, suffrage." The women were out to uproot old ideas and to sow new seeds of thought, to persuade the populace that "another era has dawned" and that "prejudice and time-worn, moss-grown conventions" be eliminated. A poetic appraisal of the affair and "with apologies to Longfellow" followed:

At the fateful hour appointed,
All the Amazons assembled,

Cheering on their three contestants–
Bloody Simpson, Wright and Igou,
Thirsty for the smell of carnage,
For the women 'ere the battle,
Swore that they would flay their victims.

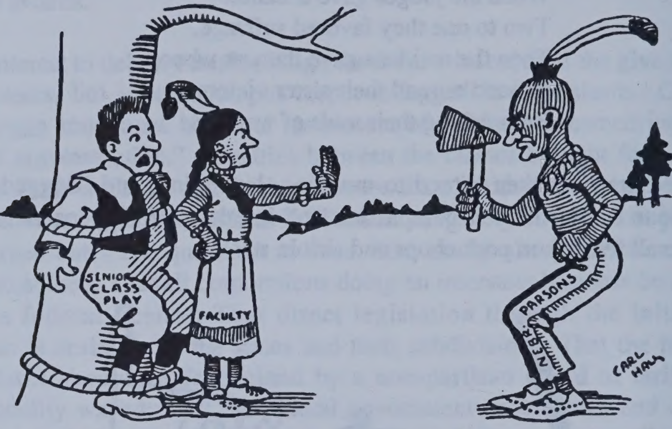
Loud and long the maidens argued,
Louder still the warriors answered.
When the judges gave decision
Two to one they favored suffrage.
Then the maidens gave the war whoop,
Danced around their sister victors,
Brandishing their tools of warfare.

The defeated warriors then turned to moaning, lamenting, and "dogged silence." The victorious "maidens" felt compassion and led the suffering losers to Butler's Cafe, where all feasted on pork chops and sirloin steak.

An Oratorical Association and a Debating Association presided in 1910 over their divided interests. Then, these drew forth a "Constitution of the Oratorical Association of Nebraska Wesleyan University," and the officers for this new organization came from the four classes – the president to be a senior, the vice president to be a junior, the secretary to be a sophomore, and the treasurer to be a freshman. This group set down, on the bases of manuscript and delivery, the rules to govern the judging of the contests. The "Peace Orators" formed their own association in 1911. In 1912, all combined to hold the "First Annual Public Speakers Banquet" on May 27.

Pi Kappa Delta caused small waves in 1914, for it ran into competition from the "Forensic League and Parliamentary Union," a new combination which had arisen from the "Women's Forensic League" and "The Men's Forensic League and Parliamentary Union." This, too, failed to survive. So, in April, 1915, came the "Forensic Council" which scheduled and directed all interclass, intercollegiate and local debates and all oratorical contests; assessed and collected all dues and funds; directed publicity; and awarded all prizes. One of its special duties was to select and to instruct the chaperons who accompanied the debate teams when they fared forth to battle their opponents on other campuses. Revival for Nebraska Alpha of Phi Kappa Delta lay ahead.

The "Senior Class Play" became a much applauded annual event, and Professor Knox effected a relaxation of the old rules whereby a special committee approved the play, approved the cast, and made changes in the script. Certain Nebraskan parsons continued to press hard upon the faculty to halt the annual "Play," but Knox had gained the backing of his colleagues.



HISTORY UP-TO-DATE — JOHN SMITH & POCAHONTAS

The Wesleyan regularly found these productions, always presented at commencement time, to be superbly given and nearly always to packed houses and "mammoth audiences." By 1912, Beulah Champ was assisting in the productions, and in 1917 she would succeed Knox. Titles of the "plays" included: "Nathan Hale," "Jeanne D'Arc," "As You Like It," "Othello,"" The Man From Home," and "If I were a King." One problem persisted through the years, failures of the seniors to return borrowed "properties" to the rightful owners.

Miss Champ was almost solely responsible for the founding of a "Dramatics Club" at Wesleyan. Its first performance came March 15, 1912, and "One Summer's Day" was and old fashioned "meller-drama." The following fall, The Wesleyan lauded "The Melting Pot" as a "great performance." The graduating students of the School of Expression next presented " The House of Rimmon" before a capacity and much pleased audience. Successively came "The Taming of the Shrew," "A Midsummer Night's Dream," and "Pygmalion and Galatea." In April, 1919, with many experienced dramatists returned from the services, the Club presented "The House Next Door." Wesleyan's thespians were soon to embark upon a schedule which called for two plays each year. Beulah Champ's "Club" was beginning to cut a wider swath.

The Board's decision in 1912 to discontinue the School of Commerce came from recommendation by the University Senate of the Methodist Episcopal Church, and the faculty had added blessing to the action. As proclaimed in bulletins, The Coyote, and The Wesleyan, the program had been vigorous, and the successes of its "graduates" seemed to be assured. The spacious room at the north end of the second floor of the Main Building, the original quarters of the library, had proved highly adequate, and no one had denied that all who enrolled had benefited much from the additional advantages of close association with the atmosphere and facilities of the College of Liberal Arts. Declining enrollment and the financial difficulties of the university may have fostered the decision. A "Department of Business" began to flourish after the War, and in 1921 it expanded to offer a full major within the degree structure of the College. Statistics showed that next to the teaching and ministerial professions, more graduates of Nebraska Wesleyan "had gone into the business world." Professor Elias Herbert Wells, for many years a popular professor of History and Political Science and of Economics and Sociology, was centrally instrumental in the upgrading and expansion of the new department. He had become Registrar in 1920.

Enrollment in the Conservatory of Music reached a high of 319 in 1909; this was followed by steady decline until 1914. A succession of directors may have been both cause of and result from internal problems and disharmonies. In most cases, the directors were foreign born and European trained. From 1914 to 1916, Chancellor Fulmer, while protesting the task, pinch-hit as acting director. Prior to this, E. Meretski-Upton, Johannes Magendanz, and George Henry Aller had successively failed to resolve the problems, some of which found expression from members of the staff who urged students to enroll elsewhere. When Daniel Jones became director in 1916, Fulmer was optimistic, for Jones was "an American" who understood "the life and ideals of a Christian School." Jones' salary stood at $1500 for the year, plus "fifty per cent above" that minimum which came from private lessons, and he received an additional $100 for directing the Glee Club. The following year, Carl Beutel became director, and Head of Piano Department, and his minimum salary had moved upward to $1700, "plus 50% of receipts above that amount." In 1921, Parvin Witte came on the scene to head the voice department and to direct choral music, and his income was placed at $2,500, "plus 75% of receipts over $3125."

Clemens Movius served as head of the voice department until 1918 and was a person of stability and renown within the Conservatory; he was ably assisted after 1914 by Maude Fender Gutzmer, and she would become Dean of the College of Fine Arts. August Victor Molzer's return in 1919, to head the department of violin, was much applauded. Mary Alene Smith, who headed the "Organ Department" after 1895 and who had directed many choral groups and had founded the Society of Saint Cecilia, took a leave of absence in 1921; poor health dictated this change, and she would not return to teach. Clara Urania Mills began her long tenure at Wesleyan in 1912; she would teach theory, composition, counterpoint, and piano. Of course, many others had come and gone, but their contributions were of lesser significance.

The year 1915–1916 had seen a substantial increase in the Conservatory's enrollment; wartime caused a slump in numbers, but normal demand revealed that two hundred students sought credits in music. The Wesleyan claimed, May 11, 1918, that University Place and Nebraska Wesleyan had become a "Musical Center of Nebraska." The Conservatory, with its more than ample quarters in the C. C. White Building, was "an integral part" of the university, and its students partook of the opportunities available in the several departments of the College. The recitals and programs, vocal and instrumental by both teachers and students, often attracted large and enthusiastic audiences. Both men and women went forth as members of the glee clubs, quartets, choruses, bands, and orchestras. A special "Children's Department" and the courses for "teachers' training" added more luster to the record of achievement. Acquisitions of new pianos and the upkeep and tuning of all the instruments called for repeated actions and expenditures by the Executive Committee and the board. Classes in piano and voice were large, and the demands for practice rooms and pianos were often almost beyond capacity.

For the Men's Glee Club, limited after 1907 to twenty-four members, the Christmas concerts gave way to spring tours. Usually, the attire was of white duck trousers and white shirts with black coats and bow ties. Home concerts were always gala affairs with receptions and refreshments. Editors of The Wesleyan never failed to bestow their accolades of praise. Special numbers featured soloists, vocal and instrumental, quartets, whistlers, readers, and stunts. Fed by the ladies of the churches and housed in homes and churches, the clubs were instructed by the board "to make ends meet" financially. Free-will offerings nearly always covered traveling expenses. Trips of more than a thousand miles, from time to time to reach Denver and into Wyoming, could find weather and poor attendance to be deficit creating. Loren Mills, as manager of the Club, persuaded the trustees in 1912 to cover a shortage of more than $200; but, his success was almost an isolated instance. Beginning in 1913, the Glee Club took the title of "The Royal Entertainers," and the men, year after year, built upon their renown as "crowd pleasers." The limitations of wartime permitted in 1918 no more than short excursions by train to nearby communities, but the spring of 1919 found the "Entertainers" again on the longer road. One enthusiast noted that the tour had been "a howling success" – that the audiences had done the howling while the performers had the success. Her glee clubs repeatedly put Wesleyan "on the map." Lauded as "President" in 1915 was John Ekwall; in 1920, The Wesleyan noted that Everett Jackman was leading "The Royal Entertainers."

The Ladies' Glee Club came first on the scene in 1909 and, as hailed by The Wesleyan, showed "great promise." In 1913, as a group of fifty-five singers and performers, the women, under the baton of Professor George Aller, called themselves "The Euterpeans" and took several trips to nearby towns. Their "Kitchen Symphony" and other novelties provided entertainment of the finest type. Absence of comments indicates that a "Girls' Glee Club" did not persist from year to year. In 1919, a "Women's Glee Club" had recently organized, and The Coyote of that year welcomed the revival.

Year after year, the male quartets traveled far and wide to publicize the school, and they were always under the dictum to be self-supporting and to contract no debts "for which the university is bound." Prior to American entry into the War, the quartet engaged in "long trips" and received "rare hospitality wherever they went." Praise and publicity likened them to their more famous predecessors who had stormed the nation as professionals. J. Earl Bartley, first tenor and soloist, also played the trombone; Joseph W. Moore, baritone and soloist, was a cornetist; Loyd B. Gettys, bass, was "reader" and melophonist; Earl E. Harper, second tenor, was also pianist and cornetist. By commencement, 1916, these performers had appeared before more than 15,000 people – in schools, churches, hospitals, and conventions, and for debates, receptions, and "other purposes." When Moore and Gettys graduated, George Lessenhop and George Ainley took their places. Ainley was also pianist and violinist. When the school year closed in June, 1917, the foursome had brought their talents to entertain the people in dozens of Nebraska's towns and cities.

The University Choral Society, somewhat "the brain child" of Mary Alene Smith and first organized in 1907 with "80 voices," presented concerts of classical oratorio, sacred and secular numbers, and "renditions from operas." The singing of the great oratorios took place in First Church across the street, for the organ was there. To packed sanctuaries and side halls, "The Messiah" came annually at Christmastide; in the spring, "The Creation" and "The Elijah" were alternate fares.

According to The Wesleyan, dated December 11, 1908, the "University Band" gave its first concert in the auditorium of the White Building; composed of "forty pieces" and with a string section added, this "much improved group" royally entertained a "fair sized crowd." With O. H. Greene as director, the band during the next two years grew in numbers and experience and pleased its audiences at football games and at evening concerts. By 1916, for lack of stable leadership, this noble enterprise had suffered disbandment. A spirited resurrection came in 1919, and "the band" thrilled the homecoming crowd with its playing and with its marching. It was destined to become a major feature on the campus. Ford Harper, who had been a member of the Third Regimental Naval Band, had "taken over" and was also managing the Glee Club. He persuaded the faculty to foster annual spring tours for the Band, and he had argued that such tours would be much less costly than a "scattered schedule." He also persuaded the professors to grant him a credit in P.E. for his labors. The first tour, in 1920, was a distinct success – with its overtures, popular songs, "Sousa" and other marches, and stunts. Everett Jackman was the featured vocal soloist in 1921. The "home concert" played to a packed auditorium. Students used their "activity tickets" for admission; others paid a "small door fee." The "Wesleyan Band" of about thirty-five pieces became a regular feature at all home football, basketball, and baseball games and frequently accepted invitations to play elsewhere.

The school's orchestra had long been one of the prides and joys of the Conservatory. Its presence at the annual reception of students seemed always to draw favorable comment as the musicians gave background music for the refreshments of punch, ice cream, wafers, and cake. By 1912, four-day tours had become commonplace, and these highly successful ventures also spread Wesleyan's good reputation. Blizzards and travel on freight trains failed to curb the enthusiasm. When asked to play for dances, the musicians "showed their true Methodist colors by flatly refusing." The "annual concerts" in the auditorium drew in large crowds from community and campus.

A temporary casualty of the War, the college orchestra gained revival in the spring of 1919. The players adopted a name, "Imperial Orchestra," and became known as "The Imperials" or "Imps." So, according to one wag, the "Imps were Imping" and each "Impish Imper Imps Impfily." Soon, busy schedules found the artists appearing in many high schools and churches. Their programs of great variety raised the public's esteem of their alma mater. On campus, annual concerts and special appearances for the Pan-Wesleyan Banquets and for commencements brought further praise of the growing skills.

The "Expression Recitals" and the graduation recitals required careful scheduling, and attendances for these varied from "disappointingly few" to "surprising numbers." These performances may have been "a lot of bother" and most came at year's end. Occasionally, some singers seemed to struggle "in a death battle" to reach and to hold a high note. "Performance" remained constantly the test to be met by young artists. Despite the jeopardy, few opted to dodge the challenge. For the multitude, the victrola in the home remained the easier way to render up good music. Once one had acquired the machine, expenses for needles and records were incidental.

As early as 1909, the Executive Committee of the Board approved a plan to grant "one full scholarship" to be used by each department of the Music Conservatory. The extent to which these scholarships were implemented is not clear. The men of the conservatory formed in 1912 a society which they called Kappa Beta Nu; their purpose was to match the women's St. Cecilia Society. Neither group long endured thereafter. They may have joined to form in 1915 the "Musical Synod," but this, too, met early demise.

The Wesleyan announced January 9, 1919, that the Presser Foundation of Philadelphia had selected Wesleyan's Conservatory to be among those schools authorized to select a "talented, advanced piano student" to receive an award of $200 "to pay for additional lessons." The members of the faculty of the Conservatory were "to pass on the eligibilities of the contestants" each year. Announcement of the Presser Award became an annual event.

The faculty permitted a change in 1921, to allow credit for "choir work." The professors placed a limitation at "three quarter hours" – one hour for the first year of choir and two credits for a second year's participation.

When William R. Jackson, because of matters of health, asked in 1909 for a leave of absence as Dean of the Teachers' College, the board procured the services of B. E. McProud, who, except for two years, 1913 to 1915, would direct the College until his retirement nearly forty years later. To students of later vintage, the names of Elizabeth Archerd and Delia Wiley might ring up memories, for these ladies joined the staff of the "Training School" in Van Fleet Building in 1919, the one to be Principal and the other to be "Critic Teacher," and at salaries, respectively, of $1000 per year and $95 per month.

As requested by the Board of Trustees, the faculty in October, 1908, resolved to change the School of Education to "The Teachers' College of Nebraska Wesleyan University." The title was a misnomer, for it had no separate teaching faculty and no separate granting of degrees. Nevertheless, the transformation seemed fitting and proper and sought to give special recognition to an already acclaimed program to train public school teachers. Those who completed their two-year's training to meet the requirements of the "Professional Certificate" and of the "Kindergarten Certificate" gained status as juniors in the College of Liberal Arts. The road was open to forge on to earn the bachelor's degree and to receive, when meeting the special qualifications, the "University State Certificate" for the secondary levels.

To be certified, a would-be teacher had to maintain an average of 80 per cent. Dean Jackson had informed his colleagues that Wesleyan-trained teachers were "much in demand over the entire state," that supply from Wesleyan could not meet the inquiries for teachers, and that Wesleyan would be placing each year more than one hundred teachers "in new jobs." The old Normal Department had now become "a College," the "Kindergarten" was one of the more significant features, and the "practice school" had an enrollment of 125. Under the subsequent proddings of Howard and McProud, the new Teachers' College proudly displayed its Kindergarten, its "graded school" with two grades in each of four rooms, and the Academy with its high school. Collaboration with the University Place Schools greatly extended the facilities for "practice teaching." At Wesleyan, the training of teachers flourished beneath the aegis of the institution's "intellectual, social and religious advantages."

A report to the Board of Trustees in June, 1915, indicated that sixty per cent of the students enrolled in the university for the year had taken courses in education. The Teachers' College had six well-equipped rooms – one for the Kindergarten, one for the Academy and Secondary Training School, and four for the intervening eight grades. University Place rented the four rooms from the college and procured and paid the teachers for the "grades." Although Wesleyan's Dean of the Teachers' College served as a superintendent of the Training School, the "critic teachers" were employees of the District School Board. Chancellor Fulmer became increasingly uncomfortable with an arrangement which compromised Wesleyan's control "over a program" which left evaluation of most student-teachers to persons not members "of the Faculty." Many students had complained, and Fulmer doubted if such divided responsibilities could long escape reprimand from accrediting agencies. So, Wesleyan's trustees, in the spring of 1916, moved to terminate the old arrangement and hired two "critic teachers" who would supervise the "practice teachers."

With the coming of the Van Fleet Building, a financial arrangement with the school district continued, but the personnel became fully the responsibility of Dean McProud. Except for the Kindergarten, which remained in the basement of the C. C. White Building, all classes within the training school and Academy moved into the new facility. The Teachers' College contained the following departments: Elementary Education, Secondary Education, Kindergarten, Home Economics or Domestic Arts, and Manual Training. Its basic philosophy underwrote this concept: "The teacher is co-worker with the learner. The pupil is conscious of the teacher as a 'helper' and not as a 'commander.'" In the "grammar grades," "Problem-Project Work" stressed the importance of learning from doing. "Supervised play" and "personal hygiene" became specialties. A "Bulletin," dated May, 1920, listed as members of the faculty of the Teachers' College some persons whose services at Wesleyan would continue for decades – B. E. McProud, Fred Marion Gregg, Ethel Louise Booth, Ernest Glenn Callen, Roy Walter Deal, and Mrs. Archerd and Mrs. Wiley.

Dean Bertram E. McProud

For the year ending June 1, 1915, Wesleyan's Teachers' College had issued twenty-one University State Certificates, thirty-nine First Grade State Certificates, and thirty-three Second Grade State Certificates. Within two more years, publications had quite well spelled out the standards to be met for the various certifications. For the University Certificate, to teach in secondary schools, one had to earn a degree and to meet special requirements – six hours of Psychology and fifteen in Education, inclusive of "observation" and assisting for a semester as preparation for the "practice teaching" at secondary level for "2-3 hours of credit." A two-year sixty-hour preparation brought the First Grade State Certificate and "junior status in the College," and it prescribed special courses in public school music and art; and this work placed one in line to find employment as teacher "in the grades." Kindergarten was a specialization within the "First Grade" certification. A "Junior Certification" was available to those who had to drop from school before completing the work for a degree, but who had completed at least the first year of the training for certification. In the Academy, the "Normal Course" for teaching on the elementary level, probably in a rural school, continued; as more and more of the four-year high schools throughout the State gained accreditation, the Academy at Wesleyan declined in size and output. After the War, special courses, for one year, could gain for one an "Elementary Second Grade State Certificate." Requests for Wesleyan-trained teachers in 1919 and 1920 reached well beyond supply, and a general shortage of qualified teachers lead to the issuing of permits to "supply teachers."

During years prior to World War I, an interesting problem arose because the exercises in physical education brought no credit at N.W.U. Credits in P.E. were required for teacher certification. So, for those seeking certification, the required hours of credit were granted. It was awkward to direct classes in which about half the students were "in for credit."

Closely associated with the growth of the teacher-training program at Nebraska Wesleyan was the mounting significance of the "summer school." Superintendents, principals, teachers, and regular college students kept the enrollment each summer well above three hundred, and all departments had professors involved in each summer's program. Of course, chief objective for teachers was to advance in classification. Special lectures provided added attractions, and chapel met three times each week. Usually, one could earn nine credits "for College," or ten for the Academy or for Normal Training. The Dean of the Teachers' College directed the "summer school." In nearly all cases, the "regular professors" did the teaching, and their small stipends were in addition to their annual salaries. Deans Jackson, Howard and McProud received much praise as they in turn lent their respective expertises to the excellence of the "Wesleyan summer school."

The coming on the scene of the Van Fleet Building added much to the attractiveness of the university's "training facilities." Referred to as a "Model Training School Building," it gained recognition as one of the finest structures of its kind in the "middle west." The growing importance of "Domestic Science" and of "Manual Training" seemed to be matched by the up-to-date equipment within the training school. Its gymnasium promised much to promote the physical health of the pupils. Prior to this building's construction and to meet the "utilitarian trend in education," future teachers at Nebraska Wesleyan had turned to the Nebraska College of Agriculture for instruction in Home Economics and Industrial Arts. At Wesleyan, by autumn 1918, a full gamut of courses for women offered cookery and foods, dietetics, sewing and textiles, sanitation, theory of teaching, household science and art, and even a course in "home carpentry for women." In "Industrial Arts," emphases went toward utilitarian work and employment – cabinet making, wood turning, power machinery, advanced carpentry, and mechanical drawing. Professor R. W. Deal directed this latter program, beginning in 1920.

Classroom in Van Fleet

Changes of importance transpired within the several departmental programs. In the Department of English, the presence of May Hopper gave enduring stability. She had become an Assistant Professor of English in 1909, continued to teach fourth-year English in the Academy, and received a salary of $700. When she gained a "full professorship" in 1920, her salary stood at $1000 for the year. The Coyote of 1917 had presented this poetic insight:

You little know how day by day
We're helped along our common way
By little things you do and say.

Unassuming, ever true,
Quietly your work you do;
Never tiring till it's thru–
Our Miss Hopper; here's to you!

The heads of the department changed too regularly and too frequently. The goals remained to instruct and to assist the students in the art of good composition and to cultivate an "appreciative taste for the best things in letters," a detailed knowledge of the "masterpieces of literature" in English. Classes were large, and the "teaching loads" within the department remained often the heaviest within the College.

As professor of Geology and Geography, W. G. Bishop took great pride in the hundreds of specimens which made up the collections of minerals, rocks, and Paleozoic fossils. When weather permitted, his weekly excursions to nearby quarries at Louisville, Blue Springs, Holmesville, Beatrice, Iron Mountain, Cedar Creek, and Ashland introduced his students to the methods employed by the "working crews" and to the practical uses of hammers, spades and shovels, and picks. Cuts made for the rights of way for railroads also presented excellent opportunities to examine the stratification of the soil. Each venture brought in boxes filled with samples of rocks and minerals and fossils for exhibit and further study. When Claude Shirk came to teach as Professor of Botany, he joined with Bishop to conduct these field trips. Often more than forty students participated in the outings, and railroad schedules nearly always facilitated early morning departures and suitable evening returns. Professor Bishop found his duties as Registrar and Treasurer to be somewhat interfering, and his leave of absence to direct work of the Y.M.C.A. in army camps brought halt to his many on-campus contributions. Once the War ended, he returned to be relieved of his Registrar's duties and to give full attention to his classes in Geology, Ecology, Physiography, Commercial Geography, Conservation of Natural Resources, and Field Geography in Nebraska. Laboratory work in Geology remained central to the strength of the department's accomplishments.

Before 1918, when the Executive Committee in early December authorized the hiring of Professor Fred M. Gregg of Peru Normal, the teaching of Psychology had been largely a performance within the Department of Philosophy. Within a year's time, Gregg would direct the program of a fully blooming new department at Nebraska Wesleyan. Not a large man physically, he possessed and used energy sufficient for two. He turned all the stones of his subject – physiological, social, experimental, educational, abnormal, genetic, and religious. His classes in "general psychology" became soon overcrowded, for by 1920 "one-third of the students" were enrolled in at least one of his courses. He had agreed to come to Wesleyan for a salary of $2,100 and had gained permission to order the expensive pieces for a "Langfelt and Alport laboratory," an Auzeaux dissectible model of the human brain, an anatomical manikin with its removable parts, several plaster of Paris models of human and animal brains, and a "set of the famous Edinborough programs for study of the nervous system." His lecture room, with its numerous new charts, quickly became a popular center for inquiring minds. To prepare his students to enter intc many services and jobs which were opening in post-war United States, his classes frequented various institutions in Lincoln, Omaha, and Beatrice where care of and treatments for the insane and the feeble-minded had become recognized as meeting the higher standards of the time. Gregg's class in the "Abnormal Psychology" reached far beyond the confines of the room, and attention centered particularly upon patients who suffered from Dementia Praecox. His commitments to the Methodist Episcopal Church and Sunday School, to teaching in Nebraska, to the Y.M.C.A., and to many recreational programs within the State had already made of him one who had boldly cut a wide path.

The purposes to teach "modern languages" sought to give each student " a thorough acquaintance" with a language, its idioms and literature, "and the people that use it." Bertha Watt McProud directed most of the studies of the French language. Classes in Spanish were only slightly less in demand. Abbie C. Burns headed the department of German. Much to her dismay, the anti-German sentiments which scaled the heights of American thought during the War forced an abandonment of all classes in German. Professor Burns turned her full attention to a learning and teaching of Spanish and joined Mrs. McProud in the Department of Romance Languages. Once the furors of the War had subsided, classes in German resumed.*

From 1902 to 1919, Professor Elias Herbert Wells headed the Department of History and Political Science. Gleanings from The Wesleyan indicate that students hailed him to be "one of the best of teachers." He often urged his students to visit the State Legislature while it was in session, that "great educational opportunity" was theirs from such effort. Keeping up with current events was another of his specialties. In 1919 he became Registrar and Professor of Economics and Sociology. One of his more able students, E. Glenn Callen, returned to the campus in 1919 to be "Critic Teacher in Secondary Education and Instructor in Academy History and Civics."

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* Shock and sadness settled upon the campus July 11, 1920, when Abbie C. Burns died after a brief illness. A graduate of N.W.U. in 1892, she had returned to teach in 1898; she headed the department of German after 1908; and she served for twenty years as Secretary of the Faculty. The Board of Trustees, while meeting in session with the district superintendents of the Nebraska Conference, resolved on December 14, 1920, to procure a large bronze tablet, to inscribe it as memorial, and to dedicate it as such. Dedicated on June 1, 1921, this tablet first hung in the library. Construction of the Rachel Ann Lucas Library Building and the moving of the library into is new quarters resulted in a transfer of this memorial tablet to the main hallway of the C. C. White Building where it would hang until 1973 adjacent to an entrance into Huntington Hall. Before the razing of the White Building, the tablet returned to Old Main where it now hangs in the memorial foyer, first floor.

To give an added dimension to the importance of "the Church" in the rural community, the Executive Committee in 1920 gained the services of the Rev. William R. Ruyle, graduate of 1912, to assist in the teaching of "religion" and to be "Director of Rural Extension." The farmer was in "hard times," and "30¢ corn" demonstrated well the sweeping problems that were moving across many rural communities. Ruyle's work would be to tie in the aspects of "religious education" with the sociological and economic repercussions so evident in rural post-war America. The school and its religious and financial mainstays were almost immeasurably proud of the instruction which prevailed in the Department of Religion and Philosophy.

Of equal fervor was praise for advancements made at N.W.U. in the teaching of the sciences. Official publications early harped on the theme of laboratories – three for botany, two for chemistry, one for geology and geography, one for physics "in the largest room over the new heating plant," one for physiology and hygiene, one for psychology, and two for zoology. The new greenhouse was a magnificent showcase. John C. Jensen began his long forty-three years of service as head of the Department of Physics in 1909, and he had been a student and instructor at Wesleyan before then. Claude J. Shirk came as Professor of Botany in 1913, and he would for more than a third of a century lend his talents in almost legendary proportions to the advancement of studies in botany and zoology; in 1919, he became the head of a "combined department of Biology." Howard A. Durham, graduate of 1916, returned the following year to assist in chemistry and then to head the program; for more than twenty years the department gained greatly in stature under his direction.

J. C. Jensen served early as Principal of the Academy and also as Superintendent of Buildings. He was a scavenger for useful machinery and a creator of new and improved apparatus. He was proficient in coaxing from the Executive Committee expenditures for equipment. On January 21, 1910, in an "Open House," he displayed his department in its four rooms above the "New Heating Plant." The "new lines of apparatus" gained much attention and praise. His thirst for additional equipment was unquenchable. When Omaha was devastated by a killing tornado, Easter Sunday, 1910, he prepared slides and illustrations to explain the phenomenon of such a "great destructive whirlwind." In 1914, his address, as president of the Nebraska Academy of Science, "Radio-activity, some of its fundamental principles and scientific relations," enhanced his growing reputation as a man of science. By 1915, he had forged ahead as one knowledgeable in "wireless telegraphy," or radio, and he began to broadcast athletic events and to receive "scoring reports" from fellow communicants and other operators. The bounds of his department were nearly bursting in 1916. When the U.S. entered the War, the government suspended his license to operate the Wesleyan Radio Station, with call number "9YD"; he regained the permit in March, 1920. During the War, he taught "radio-telegraphy" to large classes at the University of Nebraska. After the conflict, weather forecasts and news bulletins became regular specialties of "his station."

Jensen innovated a program with Northwestern University, in 1919, whereby a student took two years of study at Nebraska Wesleyan and three more years of engineering in Chicago and would then receive his B.S. from N.W.U. when gaining a degree in engineering from Northwestern. A "Bulletin," dated July, 1920, stressed the significance of the honorary society of Alpha Gamma Beta and its semi-monthly discussions of articles from the leading journals and periodicals which treated of matters pertaining to "physics." Frequent visits to the major power plants in eastern Nebraska became regular fare for Jensen's advanced students. Jensen was an early advocate of the adoption by the U.S. of the metric system of weights and measures. Along with Professor Rose, of the Department of Mathematics, he was chief trouble-shooter to repair and update the lighting and heating systems of the university. He and his work in physics made bold marks and spread widely the growing fame of the school. Freshmen, on April 15, 1920, made a poetic plea in The Wesleyan –

Prof. Jensen to thee we pray,
For lessons not so long.
This pressing plea we make to thee,
Ere our last breath is gone.

The science of velocity and speed
Of light, of sound and energy,
None of these we'll ever need.
Prof. Jensen, hear our plea.

If he heard, he did not heed.

When Claude Shirk became Professor of Biology in 1919, he inherited a burgeoning program which at Nebraska Wesleyan had for more than a decade been sending many young men into the medical profession. A close affiliation with "The Nebraska College of Medicine" had endured for many years. The course of study had been one of six years, with the first two being a carefully formulated series of studies at Nebraska Wesleyan. The end of the affiliation necessitated in 1914 an investigation to arrange for "reciprocal relations between Wesleyan and leading schools of medicine." Chancellor Fulmer reported by June, 1915, that agreements had been reached with the medical schools of the University of Nebraska and Northwestern University, and with the Rush Medical College, whereby one in pursuance of the doctorate in medicine could begin for two years his study at N.W.U. and then transfer to the school of medicine; at the completion of two years of "professional study," Wesleyan would grant to the student the B.S. The M.D. would ordinarily follow in two more years and would be granted by the school of medicine. Bulletins from Wesleyan stressed that such agreements were being negotiated with only the "A+ medical schools." By 1920, Shirk had a firmly established four-year pre-medicine program in full operation, with its "appropriate degree at completion." Records of achievement of his pre-med students were soon to be nearly legendary. His "principal elements of success" were "initiative, originality, interest, persistence, self-reliance, imagination, and reason."

With variations, this limerick made its way into issues of The Wesleyan –

A jolly young chemistry tough,
While mixing a compound of stuff,
Dropped a match in the vial,
And after a while
They found his front teeth and one cuff.

Howard A. Durham's predecessors had stressed the comprehensiveness of the general training in this science and the capacity of the good student "to enter upon post-graduate work at any leading university." By 1920, Durham and the members of "The Chemistry Club" had compiled a list of the many graduates who had gone into further study and were in "leading professions and position." Space in the Main Building was hardly sufficient to meet demand. Small wonder that a "hall of science" was high on chancellor Schreckengast's slate of high priorities, for the demands for more rooms came constantly from the departments of Physics, Biology, and Chemistry.

Participation in World War I had brought renewed emphasis upon the importance of the profession of nursing. So, the faculty in December, 1918, resolved to establish "a preparatory course for nurses." Prescribed were physiology, bacteriology, chemistry, hygiene, domestic science, psychology, materia medica, and elementary nursing; the Methodist Hospital in Omaha soon became the place for "completion of training." Women who completed Wesleyan's three-year program of study would receive their B.S. degrees at the completion of the "Hospital Training Course." The studies at Wesleyan brought "advance standing" to those students who entered the Hospital's training.

"Science at Nebraska Wesleyan" was the lead topic in the "Bulletin" for July, 1920. This statement attempted to bring to clear focus the many opportunities which awaited the aspiring student:

> In an age of unprecedented scientific development such as the present, when flying machines and wireless telephones, appliances unheard of a generation ago, are so common as to excite only passing curiosity, when industrial chemistry is the foundation stone on which successful manufacturing establishments are built, and when new discoveries are of daily occurrence in the field of the biologists, the careful student will choose for himself thorough courses in the fundamental sciences . . . . In the industries, the government service, the teaching profession, medicine and engineering, everywhere the call is made for trained workers . . . . Nebraska Wesleyan can help you.

Professors featured as chief contributors to the training in the sciences available at Nebraska Wesleyan were W. G. Bishop, Roy W. Deal, H. A. Durham, F. M. Gregg, J. C. Jensen, C. J. Shirk, and C. D. Rose.

Few students departed from the campus of Nebraska Wesleyan University without fond memories which centered upon their favorite teachers. Some of these we have touched upon already, and of them much more could be said. Once dubbed "The Best Little Prof in the University," F. A. Alabaster, whose specialties were Greek and Latin, served as Dean of the College of Liberal Arts after 1911, and he had rounded out twenty-five years at Wesleyan in 1918. Few professors took more active interest in student activities than he, and he devoted his life unselfishly to the upbuilding of the institution. This scholarly and dignified man had genuine love for and sympathy with young people. His "Annual Report of Carpet Calls" told of skipped classes, chapel absences, whistling in the halls, and of strollings to make cowpaths upon the campus green.

Ethel Booth, class of 1910, returned to her alma mater in 1914 to teach history in the Academy, and at the munificent salary of $200. She continued as a "critic teacher" and an instructor in "academy English." When Professor O. L. Kendall resigned as Principal of the Academy in November, 1919, the Executive Committee elected Roy W. Deal, graduate of 1917, to that position and also to be Professor of Manual Training. Glenn Callen, graduate of 1919, took a position in the Academy as "critic teacher" in Secondary Education and to be an instructor in "History and Civics." In future, this triumvirate would transfer into the College of Liberal Arts, and they would serve into the 1960s. Marietta Snow, graduate of 1911, would join the faculty in 1922 as Assistant Professor of Spanish.

Professor Charles D. Rose was Wesleyan's "Senior Professor." The board granted him a full year's leave of absence for rest and recuperation in 1910, an acknowledgement of his twenty years of "great service" to the institution; he received a stipend of $1,000 for the year. As mathematician and astronomer, and as physicist, he proudly influenced J. C. Jensen. In 1916, the students and faculty presented Rose a rocking chair, to recognize his twenty-five years with Wesleyan. For another decade, he would continue to enrich the lives of students and colleagues.

D. W. C. Huntington, after his retirement as chancellor in 1908, continued to teach "English Bible, Ethics, and Religion." His birthdays successively were occasions for celebration and a gift. For his 80th in 1910, April 27th, the students and members of the faculty presented him a wooden plaque upon which had been inscribed, by use of one hundred half dollars, "Our Grand Old Man." His death, February 8, 1912, came from pneumonia, incurred as result of his having been chilled while returning to University Place on a street car after having attended in the Lincoln Auditorium a great rally to celebrate the school's gaining of a second $100,000 endowment. Few events have ever caused such "a wave of sadness" to sweep over the campus of Nebraska Wesleyan. For three years, Edgar S. Brightman, with unsurpassed excellence, filled the void left by Huntington's death.

Through the years, Wesleyan's chancellors were the first to confess that the members of the faculty were overworked and underpaid. Sacrificial service seemed always to complement inadequate wage. No one ever doubted that, collectively, their qualifications and capabilities far exceeded their "salaries paid." For many, their teaching loads went far beyond those deemed proper for an "efficient college." In 1916, Chancellor Fulmer estimated the over-demand on time and energy for the Wesleyan professor to be at a ratio of about "32 to 18" – not quite two to one. Proliferation of "courses offered" required constant paring, and changing times demanded of the professors much rethinking and restructuring. Schreckengast saw quite clearly the extent of the post-war pressures and noted:

> . . . Never in my life-time has there been such a demand for trained men and women and such an opportunity to get useful and profitable employment as at present. The Nebraska Wesleyan University greatly desires to help any ambitious young man or woman who wants to make the best preparation for useful and profitable service.

Clearly, the teachers were the keys to this "best preparation," and most gave without stint. In the successive times of change and expectation, the leaders of the institution had altered little the standards to be met by those who sought to reach "professional status" – at Nebraska Wesleyan University:

1. Positive Christian character.
2. No bad habits, such as smoking or drinking.
3. A Methodist preferred.
4. A married man preferred.
5. Good academic preparation with the M.S. degree the minimum.
6. Some successful experience.
7. A pleasing personality.

The stigma attached to "theatre-going" had been abandoned by 1917.

When resurgent indebtedness plagued the institution, adjustments dictated the release of several teachers and assistants – with accompanying reduction of "courses offered," a near suspension of P.E. classes for women, and a holding of all lines on salaries. While this fiscal tension prevailed, the number of "standing committees" for the faculty remained quite constant – about twenty. The committees of 1919 were not greatly different from those of a decade before: Assignment of Rooms, Assistants' and Readers' Fund, Athletics, Chapel, College Entrance, College Paper, Commencement, Entertainment of Trustees, Extra Hours, Graduate Work, Honorary Degrees, Lectures, Moving Picture Apparatus, Press Correspondence, Professional Schools, Rooming of Students, Schedule of Studies, Scholarship Prizes, Societies and Other Organizations, and Vacation Absences. Already pressed enough for time by their teaching loads, the professors could hardly have welcomed with enthusiasm the many burdens which arose from labors on the many committees.

But, there were innovative respites from the rigors of class and committee. The annual reception to welcome newcomers to the school seemed always a gala affair. In 1920 came a "first occasion" when faculty and staff joined for a banquet, to launch the fall term. The cooks prepared the repast in the "domestic science kitchen" of the Teachers' College Building, and the tables formed a large hollow square in the "sewing room." Prior to and as part of the memorable gathering, the Commercial Club of University Place sponsored in autos a tour of Lincoln and the suburbs. In future, "faculty banquets" would often occur in First Methodist Church where the Ladies' Aid Society was more than willing and able to cook and serve. Too, members of the faculty were known to hold "spring fling parties" in order to gain relief from the "irksomeness of grind." "Indoor sports" for the costumed professors, and for their wives and guests, whetted appetites for bountiful quantities of popcorn balls and ice cream. As reported in The Wesleyan, by 1921 many of the teachers were "great theatre and movie goers." Rumor also had it, from time to time, that certain members were "highly critical of others and of other departments." The trustees did not hesitate to pass a warning resolution to brand as "disloyal to the University" such criticisms, and they instructed the chancellor to fulfill "the intent of the resolution."

Salaries at Nebraska Wesleyan rose slowly until 1910, with some professors receiving stipends of $1300 per year; the scale tended downward and even considerably lower than Miss Hopper's $700. For 1913, the "pay" had remained somewhat on line – with Fulmer as Chancellor to receive $3,000, with Alabaster as Dean and Director of Publications to garner $1,700, and with a few professors marked for $1,400. Professor Bishop, as both Treasurer and Registrar, stood at $1,800. May Hopper continued as before with $700. With the indebtedness corralled, better times brought better stipends for most. By 1918, the chancellor's income remained at $3,000; but many other schedules fell into the brackets of $1,800, $1,700, $1,600, and $1,500. Not until 1919 did Miss Hopper rise to four digits, but, several other single women on the faculty had already passed above the line of $1,000. For 1920, several increases swung sharply upward in sums of six and seven hundred dollars; many topped out at $2,500, and Miss Hopper's return rose to $1,200. Some salaries in the Academy remained at $1,000. For 1921, nearly all received increases of $100. Along the way, the professors and instructors in the schools of music, art and expression received base guarantees to which were added additional incomes from lessons taught – the formula of percentage-sharing with the university varied from teacher to teacher. Figures indicated that the major professors in the Conservatory of Music fared comparatively well under the arrangements.

Poking fun at the members of the faculty was occasionally a sport for those who were handy with the pen. Roy Wilson in 1912 could not resist the giving of "A Parting Shot" when he graduated. Toward the end of a long poem came these lines:

No one on earth can say that we
Don't love you Profs eternally.
We love yourself, your ways, your speech;
Love what you are, not what you teach.
And when you give exams like these,
We shun you like a dread disease,
The stocks, the thumbscrew, and the rack.
The lashes on the bleeding back,
The guillotine, then gladly be
Preferred to thee, preferred to thee.

This "Lay to the Professor" was anonymously submitted to The Wesleyan for a January issue in 1913 –

Thou art my teacher,
I shall not pass.
Though makest me to explain
Hard passages before the whole class.
Thou restorest my sorrow,
Thou causest me to draw

On my imagination for my grade's sake.
Yea, tho I study until midnight,
I shall gain no knowledge,
For definitions sorely trouble me.
Thou preparest a test for me in
The presence of the seniors.
Thou givest me a poor grade.
My sorrow runneth over.
Surely distress and sadness shall
Follow me all the days of my life,
And I shall dwell in thy class
Forever. Ahem!

In 1916 came this editorial borrowing of "Put Me to Sleep":

I cannot grasp
    That high-minded speech;
The stuff that you're feedin'
    Is out of my reach.

It rocks me to sleep;
    It's cut and it's dry,
But would make with music
    A fine lullaby.

I nod; I am drowsy;
    I yawn and I gape,
So, put me to sleep, Prof.,
    I need a good nap.

A freshman, for a green edition of the paper, April 15, 1920, submitted this refrain, "with apologies":

My teacher, this of thee,
A cross old thing you be,
    Of thee I sing.
You think you're awful bright,
But you're a perfect fright,
You'd scare the stars at night,
    You cross old thing.

Members of the faculty seemed always to be "open game" whenever a student decided to go a-hunting and armed with darts of would-be humor. Even the low pay scale did not escape the eyes of the funmakers. Early in 1921, the editor of "The Periscope" predicted there would be no "uppings of salaries"; the explanation put it simply, that some of the teachers "couldn't stand a raise." This was followed by a comforting assurance which told of the teacher who began her career "as poor as church mouse" and then retired with a "comfortable fortune" of $50,000. She had been industrious, conscientious, frugal, and "possessed of an indominatable perseverance"; and she had an uncle "who left her $49,999.50." So, could it not be at Nebraska Wesleyan, perhaps?

The Wesleyan served as a means to keep before the students and the faculty, and the other sectors of the entire community of the institution, a profile of purpose and action. Little happened that escaped the eyes and ears of the editors and their staffs, and one must conclude that these students were a very able lot. Boxes, placed in various locales, invited fellow Coyotes to drop in "news items," and the editors welcomed "letters." Policy and principle made short shreds of anonymously submitted criticisms and protests. Local events, social activities, travels, marriages, programs, speeches, readings, musicals, achievements of alumni, professorial pluggings, intercollegiate triumphs and failures, historical reviews of the "old" and laudings of current greatness and grandeur, and the well beings of denizens of the campus and the general health of the institution never lacked for attention. "Fairness" to all groups and interests was common policy, and custom eventually dropped identifications of persons "with the societies." Efforts "to keep track of people" made of the issues a collective treasure-trove of information for any who might wish to learn of the "doings" of their forebears who attended N.W.U. As noted for the year, 1919–1920, the paper proclaimed beneath its title, "For a Greater University." To emphasize "growth and increased quality for the school" had steadfastly remained a prime purpose of the successive editors.

The format varied from year to year – whether four, six, or eight pages; whether of four or five printed columns; whether to intermix news items and advertising. The Claflin Printing Company of University Place regularly turned out the issues. An earlier "Board of Control" with its balanced membership of students and professors exercised few restraints upon editors and their associates. "The Student Publications Board," which had under its wings all student publications, by 1921 had power to approve and ratify all contracts entered into with publishers and printers. Composed of four students, one from each class, and of three members of the faculty, this Board in monthly meetings sought to preserve "the best of Wesleyan's standards and traditions." The chancellor filled all vacancies by appointment until such times as regular elections occurred. When post-war recession settled upon the nation in late 1920 and early 1921, needs to economize and losses of advertisement forced this Board to impose major restrictions.

Editors, business managers, and the Publications Board had to make the fiscal ends meet, and through the years the school's Board of Trustees had to stand ultimate guard. The trustees sometimes picked up operating deficits when circumstances seemed to warrant; but, standard procedure offered no promise of relief. Assists came in the form of paid advertising of the school, or an annual appropriation might underwrite circulation of copies to the ministers of the Nebraska conferences and to the principals of the accredited four-year high schools of the State. Until 1916, annual subscriptions for the paper cost one dollar for the academic year of nine months, and editors and business managers constantly implored their fellow students to turn in their dollars; but, despite the vigor of the repeated "solicitation," too many chose to be "spongers" and "tightwads." Many of the students apparently believed in "freedom of the press," that they didn't have to pay to read The Wesleyan. The perennial prodding did little good, and solution lay in an increase of the "student activity fee." The trustees agreed in June, 1917, to add forty cents per semester to the cost of "an activities ticket," the fee to become $3.40 per term. Although the annual subscription rate rose to $1.50 and then to $2.00 by 1920, all students received their copies without additional cost; the raise in rate applied only to the off-campus subscribers. For the year ending May, 1921, the reckoning showed that the paper had gained a net profit of $864.92. Truly, the "rag," as sometimes dubbed, had become a publication on sound financial bases. Future editors and manager were to find most of their fiscal problems resolved, and along the way the Schreckengasts had begun the custom to entertain at dinner, annually, the staffs of both The Wesleyan and The Coyote.

Vital to the fiscal health of the paper was the advertising. Few of the major businesses of Lincoln and University Place escaped from the invitations to advertise. Large ads and small ads, and short interspersements between items of social interest, revealed the full extent of the coverage. Editors constantly urged their readers to remember the paying advertisers and to patronize them and to tell them that their "ads" had been read in The Wesleyan. "Reciprocity" was certainly the word. On occasion came a summarizing of the "patrons" who advertised, and the classifications showed Clothiers, Department Stores, Shoes, Eating Places, Jewelers, Doctors and Dentists, Cleaners, Pressers and Dyers, and those not "classified" – drug stores, furniture dealers, banks, grocers, transporters and drayers, engravers, millers, lumber and coal dealers, cyclers, photographers, and morticians. The paper's editors made no apology for the firms whose ads appeared, for "none but the top notchers" advertised in The Wesleyan, of course.

In 1915 began a custom to have each class put together a front page of the paper. Imagination and innovation reigned almost without restriction, and readers often had to turn the paper upside down, or clockwise or counter-clockwise, to follow the design. Spoofs, cartoons, poetry, blarney, and even some efforts to do "great damage" were common fare. The seniors printed in purple ink, the juniors in yellow, the sophomores in red, and the freshmen in green. Whatever the color, warnings to subscribers dared to suggest, as if such alarm need be sounded, that the issue not be read "in public." Most rumors, particularly about the faculty, often claimed reality in these issues.

Special features added much to the pleasures of the avid readers. Royal A. Wilson's RAW PRODUCTS entertained his devotees for at least two years; few could claim immunity from his doggerel revelations. The popularity of articles which treated of the lives of the professors called for recurring reviews. Also, hobbies offered topics for perusal. During the years when a "Poets' Corner" flourished, the editors recorded some worthy lines; but many products lay unused because policy required signatures and identities.

Few of these "special features" could rival for endurance and popularity H. I. Brow's "The Periscope." Gregg McBride in the fall of 1917 brought into being this weekly gem, "The World's Worst Newspaper," and purpose was to follow the pattern of Ben Franklin's almanac. Renowned for their wit and commentaries upon events that might have or should have happened, "Brow" and his associates made no apologies "for the hard knocks administered to faculty, organizations, or students." If any "raking over the coals" caused some to have hurt feelings because "of the slams," the chuckling authors insisted their aims were to "defend the downtrodden public" and to "lower taxes on giraffes." Avowed policy was always to "Aim High," but the pranksters did confess, once, that they might have "hit low." McBride, with solemn vow, often rebutted that he was closer to a nervous breakdown than any of his readers.

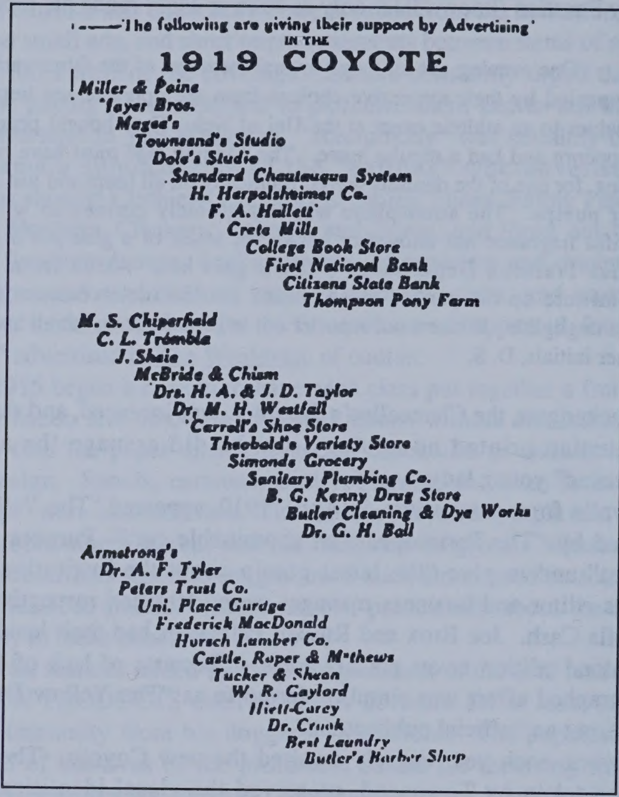
When, in 1921, brother Frank became editor of The Wesleyan, Ed Furman headed the "reportorial staff" of "The Periscope." Others than the inhabitants of NEBWESUNI were subjected to his antics, for he spared not his own grandmother. He, with great seriousness, asked the good lady if she realized that "vitamins were in her lettuce." She soon informed him that she had taken care of the problem, for she had washed her lettuce in soap and water. Another penman of zeal and zip found himself in serious difficulty when he urged fellow students to put on their gas masks. Sent forth to report on an incident, a basketball game on a neighboring campus, Henry Paustian (known later only as John or Jack) made his report.

> One evening not long ago several members of the fairer variety accompanied by their respective choices from the opposite sex betook themselves to an athletic event at the Uni of Neb. They bought peanuts and popcorn and had a regular spree. The winning side must have been winning, for one of the damsels waved frantically on all fours and lost one of her pumps. The atmosphere was immediately permeated with a beautiful fragrance not altogether unlike the smell of a glue pot in the Manual Training Department when it gets hot. Aside from the discomfiture on the part of those around her the inconvenience was almost negligible. We sent our reporter out to get her name, but all he got was her initials, D. S.

Dorothy Schreckengast, the Chancellor's daughter, was incensed, and she "did much protest." Paustian printed no apology, but he did assuage the anger of the "somewhat peeved" young lady.

Blown in from somewhere, in April, 1919, appeared "The Yellow Dog"; it was, as dubbed by "The Periscope," "an abominable cur." Purpose was to be a "scandal sheet" and to give "the latest gossip about the institution." A spoof throughout, its editor and business manager were identified respectively as Lotta Nerve and Fulla Cash. Joe Brox and Russell Palmateer had their hands in the pie. In 1920, a second edition never got off press – "because of lack of funds." The small mimeographed effort was simply referred to as "The Yellow Doglet." This was, of course, not an "official publication."

Everyone each year eagerly awaited the new Coyote. The photos and portraits, often taken by Townsend, preserved the visual identities of persons, organizations, activities, and structures. "Coyote Joax" persisted from year to year, and they spared neither student nor member of the faculty. Each year, for advertising purposes and to assist in the financing of the publication, the Executive Committee of the trustees purchased a minimum of fifty copies to be distributed to certain accredited high schools within the State. Organizations had the options to purchase pages, half pages, or quarter pages, and the fees for such were hardly more than nominal. Additional financing came from the firms which, for whatever reasons, placed their ads in the publication. Carefully gauged demand always limited copies printed, but some years found the managers with too many leftovers. Other years, when special features caused the issue to sell "like hot cakes," no extras could be found. Special elections to determine the "best-looking girl," the "handsomest man," the "most stunning girl," and the "wittiest man" were promotional stunts to increase sales. In 1920, a special problem arose when a "publishing business" in Milwaukee, Wisconsin, encountered printing delays and "the Books" had to be mailed directly to subscribers. Because the printer refused to pay the mailing costs and the finances "of the annual" could not absorb the same, those who wished copies had to leave addresses and payments of "25¢ per copy." Regrettable as the situation had become, it would not be the last time that editors and managers of the annual would be mailing tardily arrived copies to the purchasers. Whatever the difficulties of publication and distribution, each annual remained a prized family possession, a memento of life on the campus of Nebraska Wesleyan University.



The following are giving their support by Advertising
IN THE
1919 COYOTE
Miller & Paine
Mayer Bros.
Magee's
Townsend's Studio
Dole's Studio
Standard Chautauqua System
H. Herpolsheimer Co.
F. A. Hallett
Crete Mills
College Book Store
First National Bank
Citizens State Bank
Thompson Pony Farm

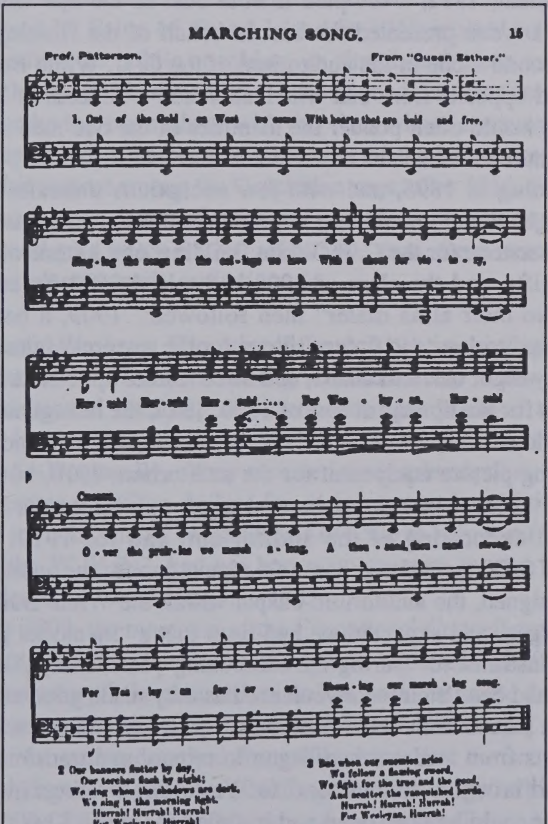
M. S. Chiperfield
C. L. Trimble
J. Shaie
McBride & Chism
Drs. H. A. & J. D. Taylor
Dr. M. H. Westfall
Carroll's Shoe Store
Theobald's Variety Store
Simonds Grocery
Sanitary Plumbing Co.
B. G. Kenny Drug Store
Butler Cleaning & Dye Works
Dr. G. H. Ball

Armstrong's
Dr. A. F. Tyler
Peters Trust Co.
Uni. Place Garage
Frederick MacDonald
Hursch Lumber Co.
Castle, Roper & Mathews
Tucker & Shean
W. R. Gaylord
Hiett-Carey
Dr. Crook
Best Laundry
Butler's Barber Shop

The two "Ys" continued to publish the "Students' Hand Book" and the "Student and Faculty Directory." When organized, the College Council exercised certain controls over the selections of editors and managers of the "student publications," and in 1915 the faculty directed that the managers keep carefully their books and report to the corresponding committee of the faculty. A new "Publicity Board," composed of its three "faculty members" and four from the "student body," came on the scene in 1921; it supervised and controlled all "student publications," but did not alter the established procedures.

The official publications of the university followed an established plan, and Dean Alabaster served as director of publications. Six bulletins, to be circulated as second class mail, met annually this schedule: November, a general bulletin; February, the annual "Catalog"; April, the "Summer Session"; June, the "Conservatory Catalogue"; July, earlier designated for the "School of Medicine," and later varied to treat of the sciences or other special programs; and August, a "general bulletin." During the years of discouraging indebtedness and threatening deficits, much scrimping brought forth briefer products. Some bulletins served to advertise and feature pictures of buildings, athletic teams, glee clubs, debaters, and members of Y.M.C.A. and Y.W.C.A. Students and friends of the school often assisted to widen distributions of these numbers. In 1920, a special committee caused a major change for the "Annual Catalogue," for the numbering of courses would henceforth indicate introductory and junior-level courses by numbers 1 to 99, with the more advanced and senior-level courses to be 100 to 199. "Lower-level" and "Upper-level" designations were on the campus to stay.

The "Seniors of 1910" in their year turned out a remarkable publication, a "Nebraska Wesleyan Song Book." Several copies of the five hundred printed are extant, and the committee had to have labored mightily. The songs fall into four classifications: those peculiar to Nebraska Wesleyan, some known as "old favorites," others selected by the societies and organizations, and "college songs," in general. Two of the numbers would never die for lack of use – Hinson's "The Yellow and the Brown" and Professors Patterson's "Marching Song."


MARCHING SONG.
15
Prof. Patterson.
From "Queen Esther."
1. Out of the Gold - en West we come With hearts that are bold and free,
Sing-ing the songs of the col-lege we love With a shout for vic - to - ry,
Hur-rah! Hur-rah! Hur-rah!..... For Wes - ley - an, Hur-rah!
Crescen.
O - ver the prair-ies we march a - long, A thou - sand, thou - sand strong,
For Wes - ley - an for - ev - er, Shout-ing our march - ing song.
2 Our banners flutter by day,
Our torches flash by night;
We sing when the shadows are dark,
We sing in the morning light.
Hurrah! Hurrah! Hurrah!
For Wesleyan, Hurrah!
3 But when our enemies arise
We follow a flaming sword,
We fight for the true and the good,
And scatter the vanquished horde.
Hurrah! Hurrah! Hurrah!
For Wesleyan, Hurrah!

Two other publications are worthy of mention. In 1909 came a small pamphlet, "Rules and General Information." Its contents became incorporated into the so-called "Hand Book" and into other official bulletins. With the date of November, 1920, came the issue of the first bulletin published by The Alumni Association of the Nebraska Wesleyan University. To be printed and distributed each November, March, and June, it would bear the title, The Alumnus. Its purpose was obvious, to carry every bit of pertinent news about the institution to the alumni and to acquaint them with the progress and needs of the university. News about and the achievements and writings of the alumni filled many of the pages. These publications for twelve years served to record and to preserve information vital to any historic treatise treating of "the Wesleyan." The Alumnus fell casualty in 1933 to the "Great Depression."

Other than for purposes of endowment, reduction of indebtedness, or current expenses, other "gifts" to the school arrived quite regularly. The "Museum," with its birds, fossils, reptiles, rocks, and crystals, was often the repository for specimens that were stuffed and mounted. Entomological materials, neanthropic implements, assorted minerals, and curios from little known and primitive peoples more than filled the "show cases." Benefactors frequently deeded houses and building lots in University Place to the school. Books for the library were often legacies from estates, such as that of Dr. D. W. C. Huntington. A gift of different dimension came in time for commencement, 1912, a sculpted marble bust of the late Chancellor Emeritus. Judge John N. Dryden presented the bust in behalf of the Huntington family, and it occupied the second niche in the auditorium of the C. C. White Building, at the front of the stage and opposite from that which sheltered a likeness of Bishop Fowler. In future, students would often ponder the identities of the two men whose faces peered out upon the seats and occupants.

Beginning in 1895, and with few exceptions thereafter, each graduating class made its gift to the university. A granite boulder, two stone arches, a drinking fountain, a cornerstone for the C. C. White Building, and a stone obelisk had been the more evident gifts, and the class of 1908 had raised $600 for endowment. These benefactions "to their alma mater" then followed: 1909, a heavy velour velvet curtain for the auditorium; 1910, furnishings for the rostrum of the auditorium – large rug, pulpit, forty-eight oak arm chairs, and three leather upholstered arm chairs; 1911, reference books for the library, at cost of $650; 1912, the hexagonal "pavilion"; 1913, $1,000 for endowment; 1914, a "Magazine Endowment Fund" of $500; 1915, complete moving picture equipment for the auditorium; 1916, outdoor lights for the campus; 1917, ninety-six oak chairs and eight oak tables for the library; 1918, repainting and decorating of the auditorium; and for 1919, 1920, and 1921, contributions of $500 toward purchase of a pipe organ for the auditorium.

As designed, the auditorium-chapel within the White Building had space to house a pipe organ, and expectations had been that a "memorial gift"would provide and install the instrument. During the succeeding years, Mary Alene Smith and her many students had been a bit inconvenienced as they made good use of the fine organ which had been placed in the First Methodist Episcopal Church across the street. By 1918, complaints from students had begun to mount, and transfers to the University of Nebraska had brought "serious loss" to Wesleyan. Pricings indicated that a very good instrument could be purchased and installed for about $2,000. "Chan Schreck" queried the four classes and gained from them pledges to contribute $500 successively toward the purchase and installation of an organ. The Executive Committee of the Board began to make plans and inquiries in 1919. The organ would not be installed until 1926.

When William J. Davidson became chancellor, he sought to encourage scholarly pursuits and higher academic achievements. In behalf of Ebert M. Metcalf of Greenfield, Illinois, he announced an annual award of twenty-five dollars to be paid to the senior who would have gained the highest average for the year. Davidson also instigated awards to go to the literary societies whose members would win the annual contests in original essays, short stories, declamations, and orations. Other cash prizes recognized the freshman who had made " the highest average," the ministerial student whose average was highest, and the student in the Academy who had exceeded all others in excellence of academic work. And, additional awards came to the more successful in music and athletics.

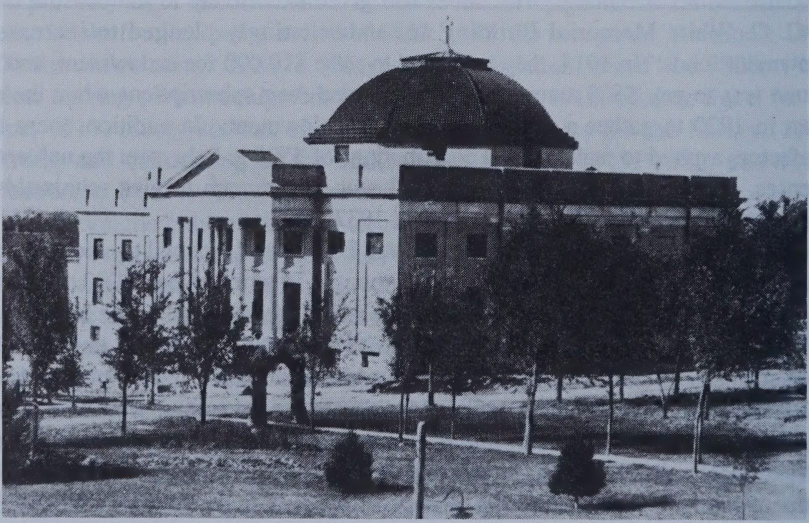
With Davidson's departure, those awards which he had personally promoted soon ceased. Other recognitions followed, became firmly rooted, and endured for many years. S. K. Warrick, a trustee, established annual "Scholarship Prizes" which paid respectively to the winning freshman, sophomore, junior, and senior, cash awards of ten, fifteen, twenty, and twenty-five dollars. George E. Johnson, also a trustee, continued his annual award of twenty-five dollars to the "highest" ministerial student. J. R. Gettys, also a trustee, boosted oratory with an annual award of twenty-five dollars to the winning speaker, provided a minimum of six contestants had qualified for the local contest. Bayard H. Paine of Grand Island in 1919 wished to underwrite the "Hero Day" competition in public speaking, as timed each year to coincide with Washington's Birthday; gold, silver, and bronze medals went to the respective winners, and a silver loving cup resided with the class whose contestant had won the gold. Dr. Harry Taylor, when he became a member of the board, sought to promote higher academic achievement among the Orophilian men; after 1916, the member who registered for at least fourteen hours of work and gained the highest average within the society received a solid gold watch fob valued at $40. And, there were a host of other prizes which many students eagerly aspired to win.

The Woman's Wesleyan Educational Council continued to give its financial assistance to the institution. The ladies had given extensively to the construction of the C. C. White Memorial Building and unhesitatingly pledged to increase the endowment funds. In 1914, they promised to raise $10,000 for endowment, and their scheme was to pay $500 annually. They renewed their subscriptions when the drive began in 1920 to gather a million dollars for endowment. In addition, these loyal benefactors aspired to make annual contributions of $500 to help meet the university's expenses. As yet, the W.W.E.C. had not begun its program to give scholarships to able and needy students; this would begin in 1937.

As early as 1909, the members of the Educational Council promoted plans to construct a "Woman's Building," and they thought in terms of $150,000. As for the earlier "Music Conservatory," the chancellors and trustees instructed the ladies to gear their hopes and plans to coordinate fully with the total interests of the institution. These women did not become detached from this vision, and the school's catalogue for 1919–1920 alluded to a "magnificent addition to the university" which would stand as a "monument to the faithful and untiring zeal of the mothers and daughters of Nebraska Methodism." To meet its commitments, the W.W.E.C. raised its funds by means of bazaars, various projects, and public programs of readings and drama by such artists as Bess Gearhart Morrison and Wesleyan's very popular professor of speech and elocution, Eugene Knox.

University Place remained an ideal setting for the location of a Christian university; it had no "billiard halls or saloon," enjoyed the healthful climate of eastern Nebraska, and boasted of the "sanitary conditions" which its water and sewerage systems provided. Two "electric car lines" connected the town with the capital city of Lincoln, four miles away; Wesleyan's students had "all of the advantages of the larger city" which, at the same time, was "sufficiently remote to avoid the peculiar temptations and more expensive habits of the city." By 1920, those of the town and "of the gown" numbered nearly 4,000, and opinion prevailed that proposed annexation to Lincoln be resisted for as long as possible. An editorial in The Wesleyan had earlier wagered that students were about evenly split when queried about such annexation.

Students and members of the faculty watched with growing interest the construction, on the site of the original basement-structure, a new First Methodist Episcopal Church. The "University Place congregation" had become "the largest church of any denomination" in Nebraska by September, 1908, and its nearly 1,300 members had subscribed, in one day, more than $50,000 to underwrite the intended cost of $80,000. Bishop McIntyer presided at the laying of the corner stone, August 17, 1908; Bishops Anderson and Nuelsen participated in the "first service" December 12, 1909. The sanctuary with balcony seated 1,400, and Sunday School rooms accommodated another 550 persons. Chief features were the "Roman dome" with its supporting pillars, the classical Greek facade, and the organ with its array of pipes. When furnished, the edifice cost nearly $100,000, and the zealous Methodists hailed it to be "a monument of untiring efforts." Campus and church remained inextricably interlocked in much that was of common goal. The Ladies' Aid seemed constantly engaged in the serving of banquets to the many groups emerging from and identified with the school. In nearly each case, the pastor of the parish joined with the faculty to preserve and to enhance the high calling of the university. College and citizen rejoiced together to hail the progress seen in the construction of the University Place High School and of the Town Hall.



Uni Place Methodist Episcopal Church

Beebe's Drug Store, Butler's Barber Shop, "The Book Shop," to be popularly called the "Coyote Den" by 1916, and two or three eating places were among the chief points for rendezvous and patronage. The city council of University Place agreed to supply water for the campus if the citizens of the town could use the campus as a sort of public park. When the veterans of World War I organized their American Legion Post in 1919, they invited the students who had "served the colors" to attend the meetings. Within a year's time, the Post had failed to flourish and had disbanded. Citizens of the community were distraught, as were the students and professors, when two masked men, armed with revolvers, robbed the engineer of the heating plant of $43. By 1921, sentiments indicated that the old commonality of purpose which had been so evident between college and community was about to weaken, for surveys indicated that nearly two-fifths of the residents were not of Methodist loyalty. Not until 1926 would "The Place" become part of a greater Lincoln.

The Board of Trustees, the governing body of the university, did some reshaping of itself. To carry out its instructions and at greater convenience, the board created on June 10, 1908, an Executive Committee of ten members who would serve along with the president and secretary and the chancellor, who was ex officio. Five members could constitute a quorum for the Committee, and it would meet when and where circumstances directed. The board increased the membership of the Committee to fifteen in 1916. This Committee prevented delays in decision-making, but many of its actions required later approvals from the fuller membership of the trustees. The officers of the board were the officers of the Committee.

Although subject to "special call," the board regularly met three times each year – in September, while the Nebraska Conference of the Church was in session, in March, and at the time of Commencement in late May or early June. Its seventeen committees reflected, generally, the nature and composition of the institution and its fiscal needs and responsibilities. As chancellor, William J. Davidson was more than mildly unhappy with the composition and make-up of the board. In March, 1910, and his resignation would soon follow, he made some rather sweeping recommendations. The school's financial difficulties had made evident some needs for change.

Davidson was an ordained Methodist preacher, but he noted that ministers of the gospel were not making "the system work" for Nebraska Wesleyan, that "unstinted devotion" was not enough. If the school were to become a "great institution," it had to have the backing of "persons of wealth." He further instructed "the Trustees":

> . . . One thing is as sure to me as the law of gravitation, and that is that unless we devise ways and means of delivering this school from this hand-to-mouth existence soon, we shall have to change the whole organization of the school or sell out our property. I am not a pessimist, but is is clear to me, as it has been to a good many governing boards of educational institutions, that if laymen who have the means are to be enlisted, they must be put into the places of management and power.

He then urged that a majority of the members from "each Conference" be laymen and that twelve trustees of the board "would be sufficient to represent the interest of the Church." The trustees gave heed to the plea and set up a special committee of three to propose "change in the Charter." The Alumni Association was preparing to request a doubling of its representation on the Board, an increase from two to four trustees. In

June, John A. Slater would succeed John M. Stewart as President of the Board.

The trustees did not hesitate to grant to the alumni their two additional members, and the newcomers joined the others in June, 1911. When, in September, 1912, three of the church's conferences in Nebraska had reorganized into the "Nebraska Conference," with the "Northwest Conference" to continue of its own, Wesleyan's Board of Trustees had to respond with realignment. The Executive Committee, in December, recommended that a new board of sixty members be effected – 9 from the Northwest Conference, 27 from the Nebraska Conference, 4 from the Alumni Association, and 20 to be elected "at large" by the members of the board. The Committee may have carefully weighed Davidson's suggestions. The following June 10, 1913, the trustees changed Article II of the Articles of Incorporation and held the line at thirty-seven members – six from the Northwest Conference, eighteen from the Nebraska Conference, four from the Alumni, and nine to be "at large" and "not confined to come from Conference areas as such." The board maintained its "perpetual succession," and its members pledged "to hold the property of this University for and in behalf of the Methodist Episcopal Church of Nebraska and to be devoted to the purposes of Education and not for the primary benefit of said trustees or their successors." One-third of the members "at large" would be rotated each year, as would one of the members of the Alumni Association. Events in future would require clarification of the relationship between the Church and the University. In June, 1913, A. L. Johnson of Crete began his long tenure as President of the Board.

The organization of the board had stabilized once again. During these years which saw war come to Europe and to the rest of the world and which ushered in the frenzied 1920s, many persons entered the ranks of the trustees whose extended years of service to the university became legendary in quality and in length. Among the more enduring would be A. O. Hinson, Harry A. Taylor, W. Lee Greenslit, Ernest L. Smith, Walter Aitken, and Loren Mills. Of earlier onset were Melville D. Cameron, Peter Van Fleet, James R. Gettys, Stephen K. Warrick, J. W. Embree, G. W. Isham, and John N. Dryden. Of the thirty-seven members of the board, as composed in 1921, no more than sixteen were clergymen. Davidson's suggestion had moved steadily toward reality.

Isaac B. Schreckengast, when elected by the Wesleyan's Board in 1912 to be Vice-Chancellor, had served as pastor of the Methodist Church in University Place, and he was well acquainted with the university. He became Treasurer of the institution and also taught classes as Professor of Religion. As key figure in the successful campaign to lift the blight of an indebtedness which had reached to more than $100,000, he was the logical person to succeed to the chancellorship when Fulmer stepped down. The trustees, as custom dictated, engaged in a search, but recommendations from the Nebraska Conference and petitions from students brought matters to a conclusion. In March, 1918, the trustees elected him to be Chancellor. By reputation, he was a person who always "added strength" to whatever group or organization he joined; he had served as Acting Chancellor since June, 1917, and his leadership had raised expectations to believe that "great things" for the school "lay in store." At the time of his inauguration, June, 1919, the hopes of the world remained high, that an enduring peace would come from the compromises at Versailles and that those who slept "in Flanders Field" would not have fallen in vain and their sacrifices to have been only a waste. Wesleyan's new chancellor warned against "our splendid isolation" and deprecated any "selfishness seeking after power" and a "hurried pacifism." To those who reacted with alarm when students seemed "to leap the fences of propriety and go wild for a while," he cautioned for an abiding of time and urged that young men and women be loved "for their possibilities." He boldly underscored the more evident "historical manifestations of religion," praised the contributions of the "Christian College," and defined as Wesleyan's goal the development of those young men and women "into their noblest proportions." When introduced as the final speaker for the Pan-Wesleyan Banquet in March, 1921, a poet of the limerick had this to say –

The Chan. is our last contribution
To miss him would cause sad confusion.
For our white headed Chan
Is a wonderful man
And the head of a great instee-teu-tion.

This "wonderful man" would head the "great instee-teu-tion" until 1932.

George A. Warfield, class of 1896, returned to address the alumni on May 31, 1921. Many "conditions" caused this professor to view the future with some apprehension – the oppression of the working class by "big businesses and huge organizations"; the decay of American family life and a divorce record "the worst in the civilized world"; a "liquor traffic" which, despite its illegality, continued to grow; a rapidly increasing crime rate; a "drug habit" that had become "1400 per cent greater than in 1896"; and a consumption of cigarettes which had also sky-rocketed. Warfield saw the hope of America to lie in education, in "Christian Education," in "Christian colleges," in "our denominational, fearless, broadminded, Christian schools." He closed with these lines –

Fear not to build thine eyrie in the heights,
    Where golden splendors play;
And trust thyself unto thine inmost Soul,
    In simple faith alway;
For God will make divinely real
    The highest forms of thine ideal.

Warfield strummed on a good note to usher in the fuller years of the "Schreckengast era." Some efforts would come to rest and fruition in the 1920s, and the Nebraska Wesleyan University sprang forth to keep the course which would lead ever onward and upward. As Frank Furman had written for The Wesleyan: "Our college stands for all that is highest in scholarship, in morals, and in ideals. It is our purpose to maintain these same standards."

Each year would be a time for testing.

Bibliographical commentary: The "Minutes" of the meetings of the Board of Trustees, of the Executive Committee of the Board, and of the Faculty are centrally pertinent to these years, 1908–1921. The issues of The Wesleyan, the campus newspaper, are indispensable. The "annuals," The Coyote, offer pictorial and editorial tidbits of great value. The official "catalogs" and "bulletins" of the university are essential. The "Minutes" of the meetings of the annual conferences of the Methodist Episcopal Church in Nebraska often make useful observations and appraisals. The issues of The Alumnus, 1920–1933, preserve some reminiscences and "backward glances" of unusual worth. Winship's thesis and Mickey's biography of Huntington run their courses with this chapter. John W. Ekwall, '15, in his The Ekwall Family Story (1982), writes about his "Nebraska Wesleyan Days." Likewise, Joseph W. Moore, '16, gives some special notes in his Life Story (1974). L. Harmon Wilmoth, '23, in chapter II of his "Autobiography," covers his experience in the S.A.T.C. at N.W.U. in 1918 et cetera. Letters from Clarence H. Folsom, '21, R. Arthur Greenslit, '13, Alice C. Moore, '24, Russell E. Palmateer, '19, Golda Peckham Suttie, '21, Laura Jewell Tharp, '19, and M. Senn Waddell, '20 give interpretation and special perspective to some of the events and developments. Personal interviews with Nell Stanton Furman, '41, John H. (Jack) Paustian, '25, Ernest L. Smith, '11, and Ethel Rae Robinson, '16, provided answers to certain questions. A chart prepared by Jennie Crook Harper Jones, '25, clearly delineates "The History of the Greek System" at Nebraska Wesleyan. Ruth Warwick Lemon's "Diary," '15, gives some lively commentaries anent her freshman year, 1910. Yost's "Scrapbook" keeps focus upon the W.W.E.C.

Alfred V. Hunter, owner and operator of the first auto on the Nebraska Wesleyan campus. While serving a student minister in Alvo he and his lady friend (Floy Bimson) were arrested in Havelock for driving 15 miles an hour. She later declared, "I am sure it wouldn't go that fast."
A 1912 graduate of Nebraska Weslyan, he later served long and effectively as a Methodist minister in Nebraska, dying in Nov. 1978

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